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The Judgment of Babylon.

By Amariah.

THE JUDGMENT

OF

BABYLON THE GREAT

AND

THE INTRODUCTION OF THE GLORIOUS MILLENNIUM.



By AMARIAH,

A Member of the Free Church of Scotland.

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DEDICATION.

THIS little Book is, in all humility, dedicated to the service of our LORD JESUS CHRIST, the great Mediatorial King (Psalm viii. 5, 6, xxi. 1–7), Who loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the WORD; that He might present it to HIMSELF a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish (Eph. v. 25–27). Hallelujah.

'HE loved *me*, and gave HIMSELF for *me*.'

AMARIAH.

INTRODUCTION.

IF ever there was a time for the Church earnestly to contend for the faith, which was once delivered to the saints, it is certainly the present remarkable time in which we now live. For, while the Bridegroom *tarries*, Satan is mustering all his hosts to secure a guilty silence in the Church of Christ, at the very moment Babylon is staggering under the mortal wrath of the SEVENTH vial, before the millennial dawn begins (Rev. viii. 1). Oh, it will be against our reward in the presence of an assembled Universe, if we, through our unwatchfulness, suffer the Arch-enemy guilefully to deceive us, to treat the Holy Bible as an antiquated Book, when he himself, to our certain knowledge, *trembles* at the momentous character of its contents as being infallibly true. And if 'the Serpent beguiled me and I did eat,' could not excuse Eve for her guilty conduct, when she stood self-con-

demned in the presence of her judge, to account for the folly of her strange infatuation, in eating of the interdicted Tree, neither will our faithlessness in Divine revelation, or in the all-prevailing efficacy of prayer, through the sophistry of the Serpent, excuse us in the day of final reckoning, when the Lord, the righteous Judge, makes manifest the counsels of all hearts, to render to every man according to his works.

It has been while the enemy is thus beginning to come in upon us like a flood, to sweep away the foundations with falsehood, that the following pages have been written, amidst a thousand interruptions, for the edification and establishment of the Church of Christ connected with all denominations (1 Cor. xiv. 12). And should they now be honoured by the Spirit of the Lord to lift up a standard against him (*the enemy*), or to prevent a declension in any of the children of God from the good old paths of Faith and Prayer, we shall have abundant cause to bless God to all eternity, that ever the labour of writing them was undertaken.

The Book contains an interrupted walk over the field of prophecy from 1870 to the end of time; *and* all its chapters have been written with a

jealous regard for the honour and glory of God as their chief end. The judgment of the Papacy has been written after a lengthened examination of the Word of God, together with the Book of Providence, as far as opened; and great care has been taken not to colour the Church of Rome one shade darker than the Word of God represents her to be (Rev. vi. 8–11, and xvii.). The introduction of the glorious Millennium is clearly proved to be the great event in Providence towards the close of the next century (A.D. 1996), and the Author has laboured hard to give the Church A SCRIPTURAL VIEW OF THE GLORIOUS MILLENNIUM, without the knowledge of any other book ever written on that subject. The MAP is only designed to show the position of the Twelve Tribes of Israel after their re-establishment as a nation in Palestine: and is not in any way intended to give a correct representation of the territorial extent of each Tribe from actual measurement Chapter III. contains a comprehensive view of the millennial glory of the Church of Christ from all the figures of the Spirit which describe it; and the subsequent Chapters contain an exposition of the prophetical figures of the millennial glory, according to the

ability which God has given us. The Chapter on the Angels in the Millennial Church, is perhaps written more in the form of a short treatise on that subject, than an exposition; but it is hoped that the perusal of it will be found interesting to the believer in Jesus, from the importance of the glorious subject. The Chapters on the Resurrection of the Dead and Eternal Judgment have been written in the strictest harmony with the oracles of God; and the everlasting punishment of the wicked BY FIRE, in connection with the destruction of heaven and earth at the Day of Judgment, and the everlasting happiness of the righteous at an immeasurable distance—ever widening—from the wicked, are clearly proved. An immense quantity of matter falls to be considered in opening up all these subjects; and it is trusted that the unlettered style in which the book has been written, in the exercise of the Author's peculiar kind of gift, will give no offence to the disciples of Him Who is meek and lowly in heart.

Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus *Christ* in sincerity. Amen.

CONTENTS.

CHAP.		PAGE
I.	The Judgment of Babylon the Great,	1
II.	The Introduction of the Glorious Millennium,	29
III.	The Millennial Glory of the Church of Christ,	91
IV.	Angels in Superior Numbers in the Millennial Church,	103
V.	All Things New in the Millennial Church,	124
VI.	Satan Bound and Imprisoned during the Millennium,	131
VII.	Wicked Men in the World during the Millennium,	133
VIII.	The Light of the Millennial Church,	135
IX.	The Holiness of the Millennial Church,	139
X.	The Peace of the Millennial Church,	141
XI.	The Wall of the Millennial Church,	142
XII.	The Foundations of the Millennial Church Wall,	145
XIII.	The Gates of the Millennial Church,	148
XIV.	No Temple in the Millennial Church,	151
XV.	The Unity of the Millennial Church,	154
XVI.	The Extent of the Millennial Church,	156
XVII.	The Prosperity of the Millennial Church,	159
XVIII.	The Purity of the Millennial Church Communion,	163
XIX.	A River of Life in the Millennial Church,	167
XX.	The Tree of Life in the Millennial Church,	171

CHAP.		PAGE
XXI.	The Defence of the Millennial Church,	177
XXII.	The Service of the Millennial Church,	179
XXIII.	The End of the Millennium,	183
XXIV.	A Little Season after the Millennium,	190
XXV.	The Second Coming of Christ,	194
XXVI.	The Resurrection of the Dead and the Change of the Living,	198
XXVII.	The Judgment of the Devil,	206
XXVIII.	The Judgment of the World,	212

APPENDIX.

I.	Amariah's Address to the Careless Sinner,	235
II.	The Testimony of Jesus is the Spirit of Prophecy,	238
III.	Amariah's Request for Himself,	252

'Son of man, behold, they of the house of Israel say, The vision that he seeth is (*not*) for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord GOD; There shall none of My words be prolonged any more; but the word which I have spoken shall be done, saith the Lord GOD' (Ezek. xii. 27, 28).

A WALK OVER
THE FIELD OF PROPHECY,
FROM 1870 TO THE END OF TIME.

CHAPTER I.

THE JUDGMENT OF BABYLON THE GREAT IN THE YEAR 1870.

BELOVED Brethren in Christ,—Babylon the Great, the Mother of Harlots and abominations of the earth, is, beyond all question, the Biblical name of the Church of Rome, in the filthiness of her fornications, and the confusion of her abominations (Rev. xvii. 18). And the scarlet-coloured Beast, which John saw *carrying this* whorish Woman, is, beyond all doubt, no other than the FOURTH great Beast in Daniel's visions, which was dreadful and terrible and strong exceedingly; whose teeth were of iron, and his nails of brass; which devoured, and brake in pieces, and stamped the residue with his feet (Dan. vii. 7). And it was also the same great Beast which the Patmos Seer saw rise up out of the sea, having

seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy (Rev. xiii. 1). And this scarlet-coloured, blood-glutted Beast was undoubtedly the whole western section of the great Roman Empire, which included peoples and multitudes and nations and tongues, as the spacious seat of the great whore (Rev. xvii. 15). And its seven heads were the seven successive forms of supreme government which reigned among the ancient Romans—viz., kings, consuls, dictators, decemvirs, military tribunes, emperors, and the Exarch of Ravenna (*who continued but a little space*); all of which ultimately merged into the Papal Beast, in the days of Pepin, King of France, when the Popes became the civil lords of Italy (Rev. xvii. 10, 11). And its ten horns were the ten kings or kingdoms which sprang out of, and into which the Western Roman Empire was divided; which have been thus numbered in the eighth century by a competent authority that has reached us :—FIRST, the Senate (state) of Rome; SECOND, the Greeks at Ravenna; THIRD, the Lombards in Lombardy; FOURTH, the Huns in Hungary; FIFTH, the Alemanni in Germany; SIXTH, the Franks in France; SEVENTH, the Burgundians in Burgundy; EIGHTH,

the Goths in Spain; NINTH, the Britons; TENTH, the Saxons in Britain. But this seven-headed Beast, which the two prophets saw rise up out of the sea, had not, when it rose, its rider, till the Papacy arose in an organised form, and mounted the dragon, to destroy. For, before this took place, the Beast (*when not under the restraint of Providence*) ploughed the sea for eight centuries, as the persecuting Pagan Roman Empire, and killed all the saints which his teeth could reach, even to the blessed Son of God Himself (Matt. xxvii. 26–31). For Pontius Pilate represented the Beast, in Palestine, when he delivered Jesus of Nazareth to the Roman soldiers, to crucify.

Now, the rise of the Papacy is fully explained to us by the little horn which Daniel saw come up among the horns, whose look was more stout than his fellows, and before whom three of the first horns were plucked up by the roots, and in which were the eyes of a man, and a mouth speaking great things, and WHO MADE WAR WITH THE SAINTS (Dan. vii. 8). And it is further explained to us by the other Beast which John saw coming up out of the earth, that had two horns like a lamb, and spake as a dragon (Rev. xiii. 11). For the little

horn shows us the rise of the Papacy in Boniface III., the first universal Bishop of the Roman Catholic Church, from the time that the Papal succession began. And the fall of three of the first horns before the little horn, shows the fall of the Exarchate of Ravenna, and the State of Rome, and the kingdom of the Lombards, before the Papal throne, resulting in his possession of their TRIPLE crown—which crowned him with the civil power in Italy, in addition to the ecclesiastical power, which he already possessed. John's two-horned Beast again shows us the Papal Beast in the proud possession of the civil and ecclesiastical powers (*two kings*—Dan. xi. 27) united in his crown into one head or horn. And, then, this subtle, dragon-speaking horn, with his powerfully deceptive and guilefully poisoned words, controlling the remaining seven horns to be of one mind with himself, shows us THE PAPAL BEAST (Rev. xvii. 13).

Now, from this extraordinary device of the devil (*for the Beast ascended out of the bottomless pit, and shall go into perdition*) the Papal Beast possessed and exercised all the power of the FIRST * Pagan

* The *first* Beast was the organised body of the devil against the Church of Christ, in a Pagan form; and the *second*, or *Papal Beast, was* the organised body of the devil against the

Beast, and was very strictly a reproduction of it in a new and more terrible form (Rev. xiii. 12; xvii. 8-11). For the civil power gave him all the deadly destructiveness of the Pagan Beast, to persecute the Church of Christ, and to kill her, as we are told, with sword, and with hunger, and with death, and with the beasts of the earth (Rev. vi. 8); and the ecclesiastical power gave him all the deceitful subtlety of the dragon, to destroy the immortal souls of men (Dan. xi. 27). The one power furnished him with horns, teeth, and claws, to tear with merciless fury the saints of the Most High God; and the other power furnished him with the poisonous fangs of the serpent, to infuse his deadly venom into the deceived souls of men. And if we judge of his double destructiveness from the sight of him which we have under the FOURTH seal, we cannot be wrong in concluding that, during the 1260 years he has reigned over what was once the Western Roman Empire, he has destroyed, in addition to all the blood of the saints which he has drunk (*fourth part*), no less than three-fourths of all the souls that were in it (Rev. vi 8.; xvii. 6).

Church of Christ, as an angel of light, or in an ecclesiastical form. The same old serpent constituted the soul of both beasts.

Such has been the myriads of millions he has hurled to perdition, by his fatal corruptions of the Word of God, which his teeth have torn into a thousand atoms, to tell their tale in the pit of woe. For all his teachings, in every generation, have aimed to subvert the authority of Divine revelation, and to turn the truth of God into a lie; to worship and serve (*him*) the creature more than the Creator, Who is over all, God, blessed for ever; and to secure, if possible, the eternal damnation of every soul of man within his pale. And that this is abundantly clear, and beyond the possibility of being negatived, is sufficiently proved from the following articles, which are full of the marks of the BEAST :—

'1. I do also (that is, together with the articles of the Apostles' Creed) most firmly admit and embrace the apostolic and ecclesiastical traditions, and all other observations and constitutions of the same (that is, the Romish) Church.

'2. I do admit the Sacred Scriptures in the same sense that holy mother Church doth, whose business it is to judge of the true sense and interpretation of them, which I will receive and interpret according to the unanimous consent of the fathers.

'3. I do profess and believe that there are seven

sacraments of the new law, truly and properly so-called, instituted by Jesus Christ our Lord, and necessary to the salvation of mankind, though not all of them to every person,—these are baptism, confirmation, eucharist, penance, extreme unction, orders, and marriage; which do all of them confer grace: and I do believe that of these, baptism, confirmation, and orders, may not be repeated without sacrilege. I do also receive and admit the received and approved rites of the Catholic (that is, Roman) Church in her solemn administration of the above said sacraments.

'4. I do receive all and everything that hath been defined and declared by the holy Council of Trent concerning original sin and justification.

'5. I do profess that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the quick and the dead; and that in the most holy sacrament of the eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is a conversion made of the whole substance of the bread into the body, and the whole substance of the wine into the blood; which conversion the Catholic Church calls transubstantiation.

'6. I confess that under one kind only, whole and entire Christ, and a true sacrament, is taken and received.

'7. I do firmly believe that there is a purgatory, and that the souls kept prisoners there do receive help by the suffrages of the faithful.

'8. I do likewise believe that the saints reigning with Christ are to be worshipped and prayed unto, and that they do offer prayers unto God for us, and that their relics are to be had in veneration.

'9. I do most firmly assert that the images of Christ, of the blessed Virgin, the mother of God, and of other saints, ought to be had and retained, and that due honour and veneration ought to be given to them.

'10. I do affirm that the power of indulgences was left by Christ in the Church, and that the use of them is very beneficial to the Christian people.

'11. I do acknowledge the Holy Catholic and Apostolic Roman Church to be the mother and mistress of all Churches; and I do promise and swear true obedience to the Bishop of Rome, the successor of St Peter, the prince of the Apostles, and vicar of Jesus Christ.

'12. I do undoubtedly receive and profess all

other things which have been delivered, defined, and declared by the sacred canons and œcumenical councils, and especially by the holy Synod of Trent; and all things contrary thereunto, and all heresies condemned, rejected, and anathematised by the Church, I do likewise condemn, reject, and anathematise.

'And I will be careful that this true Catholic faith (out of which no man can be saved, which at this time I willingly profess and truly hold) be constantly (with God's help) retained and confessed, whole and inviolate, to the last gasp; and by those that are under me, or such as I shall have charge over in my calling, holden, taught, and preached to the uttermost of my power; I, the said N., promise, vow, and swear, so God help me, and His holy Gospels.

'Our pleasure is, that these present letters, according to custom, be read in our Apostolic chancery; and that they may be the more easily known unto all men, that they be there copied and imprinted.

'It shall not be lawful, therefore, for any man to infringe this our will and commandment, or by audacious boldness to contradict the same.

'Which, if any man shall presume to attempt, let him know that he shall incur the indignation of Almighty God, and of Saint Peter and Saint Paul, His blessed Apostles. Dated at Rome, in the year of the incarnation of our Lord 1564, Id. November; the 5th year of our papacy'—*which was that of Pius IV.*

This, then, is that wicked Antichrist which was to come; even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved (2 Thess. ii. 9). This undoubtedly, brethren, is that man of sin, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God; and whose doctrines are doctrines of devils; speaking lies in hypocrisy; having their (*his*) conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth (1 Tim. iv. 1–3). Yea, this the man that

made the earth (*also*) to tremble, that did shake kingdoms, that made the world as a wilderness, and destroyed the cities thereof; THAT OPENED NOT THE GATE OF HIS PRISONERS (Isa. xiv. 16, 17). For, when he reached the full zenith of his power, which of the ten kingdoms subject to him did not tremble at his threatenings? (Rev. xiii. 16, 17.) Or, what GREEN (*believing*) PART of the world within his dominions did he not, with his civil sword, make a wilderness? Or, which of the Churches of the saints, which his frightful mouth could reach, did he not, with his great iron teeth, grind to powder? Or, which of the saints once imprisoned in his dungeon did he ever set at liberty,* and leave to go free? For, where is the spot in Europe that has not its story of blood recorded against him?

* IZARN, the Dominican missionary, thus expresses the relentless character of the Church of Rome toward saints:—

'As you declare you won't believe, 'tis fit that you should burn,
And as your fellows have been burnt, that you should blaze in turn;
And as you've disobeyed the will of God and of St Paul,
Which ne'er was found within your heart, nor pass'd your teeth at all,
The fire is lit, the pitch is hot, and ready is the stake,
That thro' these tortures, for your sins, your passage you may take.'

Or, where is the nation under heaven that has not its terrible tale to tell against him? Can he blot from memory his deeds of darkness, with which for forty-two months of years he has stained the world's history? IS NOT THE STORY OF THE INQUISITION IN SPAIN REPLETE WITH INFERNAL TORTURES? (See Llorente's *History of the Spanish Inquisition*). AND THE SLAUGHTER OF THE HUGUENOTS IN FRANCE HUNG UP WITH ITS BLOODY HORRORS? (See Blair's *History of the Waldenses*). Did he not once provoke against him a Milton's prayer, with power, to heaven, in the following language:—

'Avenge, O Lord, Thy slaughter'd saints, whose bones
Lie scatter'd on the Alpine mountains cold,
Even them who kept Thy truth so pure of old,
When all our fathers worshipp'd stocks and stones.
Forget not: in Thy book record their groans
Who were Thy sheep, and in their ancient fold
Slain by the bloody Piedmontese, that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyr'd blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who having learn'd Thy way,
Early may fly the Babylonian woe.'

But Milton's complaint shows but the millionth *part of* the Man of Sin's atrocities, and nothing

more; for the learned Dr More informs us that 'Pope Julius, in seven years, was the occasion of the slaughter of two hundred thousand Christians; *and that* the massacre in France cut off one hundred thousand in three months. P. Perionius avers that, in the persecution of the Albigenses and Waldenses, one million lost their lives. From the beginning of the Jesuits till 1580, that is, thirty or forty years, nine hundred thousand perished, saith Balduinus. The Duke of Alva (*Netherlands*), by the hangman, put thirty-six thousand to death. Vergerius (*the same that attended on Francis Spira*) affirms that the Inquisition, in thirty years, destroyed one hundred and fifty thousand. To all this I may add (*says the Doctor*) . . . the Irish Rebellion, in which three hundred thousand were destroyed,* as the

* Dr M'Crie, in his account of the Irish massacre, thus concludes his tale of slaughter:—'The bare recital of these execrable atrocities (without entering into details) is enough to make the ears to tingle. Not to speak of the multitudes who perished in the field of battle and in dungeons, thousands were driven into the water, like so many beasts, and knocked on the head or shot if they attempted to swim for their lives; others were dragged through the water with ropes about their necks; others buried alive; others hung up by the arms, and gradually slashed to death, to see how many blows an Englishman would endure before he died; others, particularly the women, were ripped up,—their children were thrown to the swine to be devoured before their eyes, or being taken up by the heels,

Lord Orrery reports, in a paper printed in the reign of Charles II.' These are heavy charges which the industrious historian has faithfully recorded against the evil man; yet, notwithstanding their enormity, they are still in the minority amongst the charges against him in the Scriptures of truth. For 'IT IS WRITTEN,' that 'in her (that is, in Babylon the Great, or him of whom we now speak) was found the blood of PROPHETS, and of SAINTS, and of ALL that were slain upon the earth' (Rev. xviii. 24). And this gives the Papacy (*from its being a reproduction of the Pagan Beast*) a guilty connection with our Lord's crucifixion (Rev. xi. 8), and also with that of the Apostle Peter, whom the Popes PRETEND to succeed, and with all the righteous blood shed upon the earth since the origin of the FIRST Beast. Such, then, are the magnitude of her

had their brains dashed out against trees; while others were found in the fields sucking the breasts of their murdered mothers, and crying, mammy! mammy! were without mercy buried alive. Multitudes were enclosed in houses, which being set on fire, they were miserably consumed in the flames, or cut to pieces on attempting to escape! These fearful butcheries, accompanied with the most hellish blasphemies and imprecations on the part of the murderers, and the most heart-rending shrieks and lamentations from their terrified victims, present a scene unparalleled in British history, and only next *in horror to the* massacre of St Bartholomew in France.'

sins, which have reached unto heaven, and moved God out of His place to punish the world for their sin, and the wicked for their iniquity (Isa. xiii. 11).

Now, according to Daniel, the judgment of the Papal Beast takes place at the termination of a time, times, and the dividing of time, from the time he was born; which is, by interpretation, at the end of 360 SOLAR years, and twice 360 SOLAR years, and 180 SOLAR years,—in all, 1260 SOLAR years, from his earliest development (Dan. vii. 25; xii. 7). And according to John, the judgment of the Beast takes place at the termination of 42 months (*lunar*) of years from the time that his Papal power began (Rev. xiii. 5). The 1260 days (*years*) to the Woman (*Church*) in her provided place in the wilderness (Rev. xii. 6), and the time, times, and half a time (1260 years), for the period in which the Church was to be nourished in her place from the face of the serpent; are also TWO faithful witnesses testifying to this great truth, that the judgment of the Beast shall take place at the termination of 1260 years from the time that his persecuting rage against the Church of Christ, *in its Papal form*, began (A.D. 610).

Now, there is evidence in history that the Papal

Beast began to show his persecuting power in a threatening form in the year A.D. 610. (See Bower's *History of the Popes.*) *I say there is evidence in history that the little horn clearly began to push that year;* for, although the Papacy was in existence three years before this, he did not appear in his true character as the persecuting Papal Beast till that period. For the decree of the Roman Emperor Phocas, withdrawing the title of universal Bishop from Cyriacus, the Patriarch of Constantinople, and granting it to Boniface III., the sixty-fifth Bishop of Rome, was not held by him for any length of time. For, after Boniface III. was crowned Universal Bishop, he did nothing more than convene one council TO IMPROVE THE TITLE, when he died (10th Nov. 607), after reigning only eight months and twenty-two days as the father of the Papacy. But, Boniface IV., who was chosen and ordained to be his successor on the 25th day of August A.D. 608, lived to show the teeth of the Beast in two years afterwards to King Ethelbert of England. For, in A.D. 610 (the year Phocas was killed), he convened a council of Bishops at Rome, at which Melitus, the first Bishop of London, was present. And after that council was held,

there is evidence in the letter of Pope Boniface IV. to King Ethelbert of England that he had power to excommunicate even Ethelbert's successors, should they resist his decree. It is not indeed very clear whether his decree issued from the great council held at Rome, at which Melitus was present, or whether it was a forgery among the Italian Bishops, to which Boniface consented; but one thing is certain, and this is sufficient for our purpose, that it was an undoubted emanation from the Papal Beast; and, as such, serves to show what many righteous men have laboured long to find out—viz., the correct year when all the prophetical periods of John and Daniel, *with one exception to each Prophet* (excepting Daniel's weeks), properly begin (A.D. 610). For, John's three days and a half for the silence of the slaughtered witnesses, are three years and a half before the Reformation (Rev. xi. 11). And Daniel's 2300 days (*years*) for the suspension of the daily sacrifice date from the birth of the he-goat scourge, Alexander the Great, when the LAST END of the Divine indignation against the Jewish nation for sin properly began (Dan. viii. 14).

Now, according to the Scriptures, the judgment of Babylon the Great is to be executed in two

widely different ways, and by two widely different instrumentalities, and at two widely different periods, for its total extinction from the earth. FIRST, by seven vials full of the wrath of God, from one of the Cherubim (probably Michael), through seven angels under his control (Rev. xv. 7, and xvi.); and SECOND, by our Lord Jesus Christ Himself, under the preaching of His glorious Gospel, with remarkable power (2 Thess. ii. 8; Rev. xix. 11). Now, Babylon's first judgment began at the Reformation, in the days of Dr Martin Luther, when there fell a noisome and grievous sore upon the men which had the mark of the Beast (Rev. xvi. 2); and, as far as I understand the Scriptures, it shall be finished when Daniel's 1290 days (*years*) from A.D. 610 are completed (Dan. xii. 11). For John's 1260 days, and Daniel's 1290 days, for the duration of the Papal Antichrist, are by no means out of harmony in this matter. For John's 1260 days evidently end when the seventh vial begins; and Daniel's 1290 days end when the whole of Babylon's first judgment ends, and her second judgment, under the preaching of the Gospel, begins. There is, therefore, between the two Prophets, the most perfect harmony when

properly understood. John's 1260 days end when Babylon received the LAST of her seven plagues; and Daniel's 1290 days end when ALL the seven plagues (*vials*) have ended their deadly work upon the Papacy (Rev. xv. 8). *Observe, in this Scripture referred to, the comparative number of conversions to God before the seven plagues are completed. No man being able to enter into the Temple before the seven plagues were fulfilled does not imply that* NO *conversion to God shall take place till Babylon's first judgment is completed, but it shows their great* SCARCITY *compared with the number who shall enter the Temple after the seven plagues are fulfilled.* And as to Babylon's LAST judgment, under the preaching of the Gospel, *if that indeed may be called a judgment,* it again shall begin when her FIRST judgment under the vials ends, which will be in A.D. 1900; and it again shall end at the end of Daniel's 1335 days (*years*), from A.D. 610, when the conversion of the Jews and the dawn of the Millennium properly begins (A.D. 1945). So much for Babylon's judgment in its twofold aspect, comprehensively considered from the Scriptures which describe it. Let us now look more particularly to the LAST END of the FIRST judgment, which is the great precursor, and the grand

preparation, for her complete destruction under the glorious SECOND (Dan. xii. 4). Hallelujah. Amen.

Now, in the year that Victor Emmanuel entered Rome (1870), I turned my attention to the written Book of Providence, which the Lion of the tribe of Judah prevailed to take out of the right hand of HIM that sat upon the throne, and to unloose the seven seals thereof (Rev. v. 5); and being turned, I saw at that time an evident harmony between the prophetical announcements of Divine revelation, and the awful operations of the providence of God against the Church of Rome (Rev. vi. 12). For the man of sin, that year, had arrogated to himself one of the highest attributes of the eternal God (infallibility), and had scarcely given utterance to the impious words, 'I will ascend above the heights of the clouds; I will exalt my throne above the stars of God; I will be like the Most High,' when the providence of God announced to the universe, that MENE, MENE, TEKEL, UPHARSIN, had thereupon been written on his plastered wall (Dan. v. 25). For, immediately after the promulgation of his blasphemy, as if seven thunders had uttered their voice from heaven, announcing the doom of the liar, the Ancient of Days came near him to judg-

ment, and opened the books, and took away his dominion (*temporal*), and cast his body (*mystical*) into the burning flame (Dan. vii. 9–11). Hallelujah. Amen.

Now, I saw at that time, on the Lamb opening the sixth seal, that the sixth and seventh vials of God's wrath, poured out upon the man of sin in quick succession, clearly effected that judgment (Rev. vi. 12; and xvi. 12 to the end). By the sixth vial being poured out upon the great river Euphrates, I understood that vial to be poured out upon that bitter and hasty people — the great French nation—which resulted in the last calamitous war of that people with Prussia; and, there can be no doubt whatever, from the guilty connection which France has long held with Rome, that she has been the great Euphrates, who has watered mystical Babylon from generation to generation (Rev. xvii. 2). By the drying up of the Euphrates, that the way of the kings of the East might be prepared, I understood the evacuation of Papal Rome by the French troops, to prepare the way for Victor Emmanuel (*observe the significance of this Prince's name, who is God's Cyrus of the present day*), and his marshalled hosts to enter the city. And

here I perceived that the heaven-taught stratagem of Cyrus, who took ancient Babylon, by turning the course of the Euphrates, and marching his army on the dry channel of the river through the open brazen gates into the heart of the city, prefigured the providence of God in thus preparing the way for Victor Emmanuel to take mystical Babylon, the great city (Isa. xlv. 1). By the three unclean spirits like frogs coming out of the mouth of the dragon, beast, and false prophet, I understood the abominable filthiness of Napoleon's (*observe the significance of that Prince's name, from its strong resemblance to that of Apollyon's, the destroyer*) Papal reasons in declaring war with Protestant Prussia. And as the three unclean spirits are said to come out of the MOUTH of the dragon, beast, and false prophet, under the effects of the sixth vial, we are thereby assured they shall never enter the Beast again, so as to come out of his mouth (Hallelujah). By the battle of the great day of God Almighty, I understood the whole period of the Franco-Prussian war, in which great day Almighty God mustered His hosts for the final overthrow of Papal Antichrist in the world. And by the premonition, 'Behold I come as a thief; blessed is he

that watcheth,' I understood an intimation from the Lord Jesus, to His own dear people, of His certain and sudden coming to many of them who fell with honours in that great battle. And by their being gathered into a place, called in the Hebrew tongue Armageddon, I understood that place to be a figure for the thing signified by it, that is, Papal France, one of the ten kingdoms on which the whore sat (Rev. xvii. 1–15), and through her ancient oneness with Rome (*Babylon*), the destroying mountain of the destroyer (Jer. li. 25). Now came the deadly seventh vial (verse 17), which rolled the destroying mountain down from the rocks, and made it a burnt mountain; and by it being poured out into the air, I understood the vial to be poured upon the prince of the power of the air (Eph. ii. 2), that is, the spirit that animated Antichrist's doomed hosts in the battle of Armageddon, which disheartened, disorganised, and divided them on the battlefield, and thereby rendered them an easy victory to their powerfully united and truly courageous conquerors (Eph. ii. 2). And by the same words which our Lord uttered when He expired upon the cross ('It is done'), I understood that God's FINAL blow at Papal Anti-

christ, by the Prussian victories (which were His) in that unparalleled battle, had been struck, and would never again require to be repeated (Hallelujah)! And by the voices, thunders, lightnings, and a mighty earthquake, I understood all those loud, wrathful utterances of God's holy providence against the man of sin, while his BODY was being engulphed in the wrath of an angry God, marshalled in all the peerless attributes of His glorious Godhead, against him (Heb. x. 31; xii. 29), including the overthrow of Napoleon's throne, the last pillar of the Pope (recall his pusillanimity when this was done as the effects of the SEVENTH vial), the victorious entrance of Victor Emmanuel into Rome, and thereupon the total and ETERNAL severance of the civil power* from the ecclesiastical, of the man of sin, which was the depriving of the Papal Beast of his old iron teeth, and his brazen claws, with which he has torn the people of God, when in

* A scorpion disarmed of his sting, although he may afterwards live, is strictly no longer a scorpion; and so the Papal Beast, now disarmed of the civil sword (his seven heads), although he is yet alive, is strictly no longer the Beast: and what of his body is not destroyed by slaughter, when Daniel's 1290 days are completed, shall be consumed under the preaching of the Gospel with remarkable swiftness thereafter (2 Thess. ii. 8). Hallelujah.

his grasp, for 1260 years (Dan vii. 7–19). (Hallelujah! Amen!) By the great city being divided into three parts, I understood a part of Rome, after the earthquake, to belong to Christ, a part to dismembered Rome burning in the flames, and a part (infidel) belonging to neither. But, as this threefold division must be understood of the whole Roman Catholic Church, as well as the city of Rome, it is now evident that the loss of the Pope's temporal power, at the earthquake, and the promulgation of his infallibility blasphemy, has produced a threefold schism in the Church of Rome, and divided it for further destruction.* By the fall of the cities of the nations, I understood the disastrous fall of all the military cities, of the man of sin in France, which fell into the conquering hands of Prussia during the late war. And by every island fleeing away, and the mountains not being found, I understood the entire abandonment of Babylon the Great to her righteous doom, by every nation in the world, including our own (Great Britain). And, lastly, by the great hail out

* The St Sebastian League, and the Old and New Catholics, are the THREE parts into which the Church of Rome is at this moment divided.

of heaven, of stones about the weight of a talent, I understood all those ponderous cannon-balls and bombs which were propelled by the Prussian artillery in such showers upon their enemies, carrying devastation and death in the most frightful of forms into the doomed legions of Apollyon. Thus far in 1870 I saw, and still to this day (1875) continue to see, the dreadful effects of the SEVENTH vial, which completes the Providential judgment of Bābylon the Great (Jer. li. 1); and, as twenty-five years have yet to run their course before its deadly elements are fully exhausted,* Babylon must present a wide scene of desolation to the Church of Christ, when Daniel's 1290 days are completed (Dan. xii. 11).

'How is the hammer of the whole earth cut asunder and broken! How is Babylon become a desolation among the nations!' 'How hath the oppressor ceased! the golden city ceased! The LORD hath broken the staff of the wicked, *and* the sceptre of the rulers. He who smote the people in wrath with a continual stroke, He that ruled the

* When the fourth Napoleon is advanced to power, he is likely to prove the Cherubim's LAST instrumentality for the slaughter of the Papacy (Rev. ix. 14).

nations in anger, is persecuted, *and* none hindereth.' 'Prepare slaughter for His children, for the iniquity of their fathers; since thou art laid down, no feller is come up against us.' 'How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, *and* consider thee, *saying, Is* this the man that made the earth to tremble, that did shake kingdoms; *that* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners?' 'Lo, *this is* the man *that* made not God his strength; but trusted in the abundance of his riches, *and* strengthened himself in his wickedness.' And the LORD hath returned his wickedness upon his own head, and put out his name for ever and ever. 'Who *is* like unto Thee, O LORD, among the gods? who is like unto Thee,

glorious in holiness, fearful *in* praises, doing wonders?' 'Thou hast broken Rahab in pieces, as one that is slain; Thou hast scattered Thine enemies with Thy strong arm.' 'Thou hast a mighty arm: strong is Thy hand, *and* high is Thy right hand. Justice and judgment *are* the habitation of Thy throne.' 'The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.' 'Thou broughtest us into the net; Thou laidst affliction upon our loins. Thou hast caused men to ride over our heads: we went through fire and through water; but Thou broughtest us out into a wealthy *place*.' 'Great and marvellous *are* Thy works, Lord God Almighty; just and true *are* Thy ways, Thou King of Saints. Who shall not fear Thee, O Lord, and glorify Thy name? for *Thou* only *art* holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest.' Hallelujah, for the Lord God omnipotent reigneth! Hallelujah, for true and righteous are His judgments! Hallelujah, for the smoke of Babylon's burning SHALL rise up for ever and ever! Salvation and glory and honour and power unto the Lord our God, for ever and ever. Amen. Hallelujah.

CHAPTER II.

The Introduction of the Glorious Millennium.

COMFORT ye, comfort ye, My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins (Isaiah xl. 1, 2). These honey-drops from heaven had a remarkable accomplishment under the Old Dispensation, when God turned back the Babylonian captivity of His ancient people, by the spirited proclamation of Cyrus the Persian (Ezra i. 1-3). And again, they were fulfilled with seven-fold sweetness, when the angels announced to the shepherds at Bethlehem, Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord (Luke ii. 11). Then, again, they were fulfilled on the Day of Pentecost, after the sufferings of Christ, the sacrificial Lamb, without the gates of Jerusalem, were completed (Acts ii. 1-4).

And at that time God held the cup of comfort with such fulness to His people, that they were continually in the Temple praising and blessing God for His completion of redemption by Jesus Christ (Acts ii. 46). Then, again, they were fulfilled at the glorious Reformation, after a dreary night of darkness for more than a thousand years. Truly that was a memorable day in the history of our world, when the Church, headed by that Son of Thunder, LUTHER, took down their harps from the willows, and, joyous as singing birds at the approach of spring, struck up with strength the grand old song,

> 'When Sion's bondage God turned back,
> As men that dream'd were we.
> Then fill'd with laughter was our mouth,
> Our tongue with melody.'

No wonder their enemies grew pale with rage at the heaven-soaring sound (Rev. xi. 11, 12), and grew sick with THE SORE from the shortness of their arm (Rev. xvi. 2): for never was such a sight seen since the Day of Pentecost, and never shall it be seen again till the dawn of the Millennium (Rev. xix. 1). Then, again, they were fulfilled in that eventful year (1870) when Victor Emmanuel

entered Rome; when discerning seers of the signs of the times saw that the Ancient of Days, *in His providence* did sit, Whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened (Dan. vii. 9, 10). Oh, that was 'Comfort ye, comfort ye, My people,' indeed, when they beheld God, by His holy ones, seize that proud, powerful, and oppressive Horn, and dash him to pieces before their eyes; and then cast his body, as an accursed thing, into the burning flame for evermore. Oh, never, never shall they forget that day he said, Comfort ye, comfort ye, My people; speak ye comfortably to Jerusalem; when for whole weeks together they could do nothing but sing and shout to God with the voice of triumph. Then, again, they shall be accomplished at the termination of Daniel's 1290 days (A.D. 1900), when it shall be universally apparent to ALL the people of God, that Babylon's great judgment has been completed (Dan. xii. 11; Rev.

xix. 1, 2). For I take it, that after Babylon's providential judgment has been completed by the vials, the half-hour's silence in the Church at the opening of the SEVENTH seal shall be quickly terminated by the revival tidings from the EAST, which shall quicken her into vigorous action (Rev. viii. 1). For John tells us that *after* these things (which is *after* the opening of the SIXTH seal, and the outpouring of the sixth and seventh vials of God's wrath upon the Papacy under that seal), 'I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads' (Rev. vii. 1-3). For the other angel which John saw ascending from the east, having the seal of the living God, is no other than THE JEHOVAH ANGEL, the Lord Jesus Christ, the Mediatorial King (Gen. xlviii. 16). For no mere angel can seal a saved

soul unto the day of redemption, but Himself, Whom all the angels are commanded to worship (Eph. i. 13; Heb. i. 6). Because in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was LIFE; and the LIFE was the LIGHT of men (John i.-iv.). It is, therefore, His exclusive prerogative, by Whom are ALL things, and for whom are ALL things, whether they be THRONES, or DOMINIONS, PRINCIPALITIES, or POWERS, and in Whom ALONE dwelleth all the fulness of the Godhead bodily, to affix the seal of the Spirit of Life on every creature brought to Light in that great revival (Col. i. 16). And the four angels which John saw standing on the four corners of the earth are the four Cherubim,* who

* As we shall have occasion to speak of the Cherubim in a subsequent chapter as numbering Two, and not Four, it may be proper here to state that the Cherubim are but two individually, Michael and Gabriel. But as they TWO have four distinct living qualities in themselves, and all the angels whom they control, they are properly FOUR in the midst of the throne, and in the four winds (Zech. vi. 1-8; Rev. iv. 6, 7). But let creatures beware how they handle this interpretation; for although it is strictly lawful for any man to stand upon the shore of the sea, and look at the lovely expanse of waters

are the chief instruments, connected with God's providential government of the world (Ezek. i. 4-28, and x. 1-22). And their holding of the four winds from blowing on the earth, and on the sea, and on any TREE, in obedience to Him who is the Head of all principality and power and might and dominion, shows that, while Jehovah the Angel is sealing His saved elect in that great revival, there shall be a universal freedom in the Church from dissension and persecution, and a universal quietude in Providence all over the world (Col. ii. 10). And the sealing of the twelve tribes of the Children of Israel shows that the conversion of ALL Israel shall be the chief event in Providence in connection with the whole revival (Rom. xi. 26). And the tribal distinction in the sealing, as it advances, shows that there shall be in Israel, after their conversion, twelve classes of true believers (Rev. xxi. 12, and xxii. 2). And as all Israel, *after their conversion*, are to be reconstituted as a nation in their own land, their ultimate division into the twelve tribes, *by lot*, seems also included in the tribal dis-

which lie before him, it is not lawful for any man to walk into the depths of the ocean, and look at the bottoms of the mountains, which keep the sea in its place.

tinction (Ezek. xxxvii. 21-28, and xlviii.). Now, I say, as far as I understand John's vision (Rev. vii.), it contains all the elements of an unparalleled revival of religion, beginning somewhere in the east of the world (probably the land of Sinim) about the commencement of the next century—a revival which shall eventually prove itself to be as wide as the world, and co-extensive with all the kindreds of the earth, and shall bring in the Jews with the fulness of the Gentiles, and introduce the glorious Millennium. For that it shall embrace the conversion of the Jews, and the introduction of the glorious Millennium, is abundantly clear from Ezekiel's vision of the millennial temple, if we '*take heed to the pattern.*' For that prophet, in the midst of his prophetical descriptions of the Millennial Church, as composed of Jew and Gentile, thus describes his glorious vision:—Afterward he brought me to the GATE, *even* the GATE that looketh toward THE EAST; and behold the glory of the God of Israel CAME from the way of THE EAST: and His voice was like a noise of many waters; and the earth shined with His glory (Ezek. xliii. 1, 2). We have here then, beloved, the grand outlines of a glorious revival of

religion, such as never has been seen in the world before. Let us try and conjecture it, in the light of Scripture, as the FATHER shall help us, Who knows the future, to Whom be honour and power everlasting. Amen (Psalm cii. 13; Isa. lx.; Ezek. xxxvii.; Rev. xix.).

Babylon's judgment beforehand, has, by the VIALS, been completed; but there have been no Hallelujahs, for the LORD GOD omnipotent reigneth. Rationalism has reduced all life in the Church to its lowest possible ebb; and a profound silence usurps the place of universal praise. The teachings of science have produced a gangrene in the body, and the sound of the grinding is low. There has been a great forsaking in the midst of the land, and the love of many has waxed cold. All the fowls of heaven have fled. There is not a man to till the ground. A wilderness waste meets the eye at every point; and iniquity alone seems to flourish. The Gospel has been exchanged for a few empty stories, and the Pulpit has lost all its power. The Bible is universally neglected; and its hallowed contents are little understood. Conversion is treated as the total abstinence question; and any sinner can sign the pledge at his pleasure.

The apostle Paul is imprisoned, and his Gospel is refused to be preached. The creature is foolishly loved, out of harmony with the love of God! Faith is taught to be the condition of election, and, in no instance, because of election in any. SALVATION BY GRACE is rejected for salvation without grace at all. Faith is held to be in the power of the creature, and not to be the gift of God alone. Repentance is boldly rejected, and everything like sickness for sin. In their theology, God is the creature; in their doxology, the creature is God. They create a Christ with their fancy, and care not for the Christ of God. Many are disrespectful in their demeanour to parents, because they are not of their way. The young at their feet are neglected, and taught to mock at the godly who pray. Hollow-hearted hypocrisy is plentiful, and false brethren are thick all around. The Gates are carelessly guarded, and ravenous beasts have entered the fold. Wolves are seen in the Church, in sheeps' clothing, creeping slily, eyeing their prey. Church discipline has become disestablished, and sinners are emboldened thereby. The wisdom of the serpent is common, but the harmlessness of the dove is not seen. The perilous times have reached their climax, and

perils among false brethren prevail. Philosophical preaching is popular, and its husks are held in the highest esteem. Dumb dogs who cannot bark are seen in packs throughout the pulpits, and faithful witnesses of Christ are few. Icy hands and paralysed arms greet faithful men wherever they go, and the godly are not greatly esteemed. Prophets prophesying smooth things are in great request among the people, and the kind of teachers having itching ears. A miscarrying womb and dry breasts has overtaken the Church for her deliberate departure from God. The heavens above her are brass, and the ground beneath her is iron, for restraining prayer before God. 'But thou hast not called upon Me, O Jacob; but thou hast been weary of Me, O Israel. Thou hast not brought Me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices: I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought Me no sweet cane with money, neither hast thou filled Me with the fat of thy sacrifices; but thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities. I, *even* I, *am* He that *blotteth* out thy transgressions for Mine own sake,

and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified. Thy first father hath sinned, and thy teachers have transgressed against Me. Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.'

Oh, with what tender faithfulness does Jehovah expostulate with His backslidden Church, after her sad declension. He does not move for a divorce against her, like the hard-hearted one who rose against the unfaithful lamb that lay before in his bosom. No, for her Maker is a better Husband, and 'He hateth putting away,' therefore it is, 'I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins' (Isa. xliii. 25). 'Herein is love,' for He is still 'the LORD GOD merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the GUILTY'*

* The original, NAKKEH LO YENAKKEH, signifies clearing, He will not clear. The comprehensive idiom therefore implies, that Jehovah in clearing transgressors will not clear Christ their Substitute—*Who shall be made sin for them*—without full satisfaction to His law and justice for all that transgressors have taken away (Psalm lxix. 4).

(Ex. xxxiv. 6, 7). Hallelujah, for this God is our God for ever and ever: He will be our guide even unto death (Psalm xlviii. 14). But the Church will never forgive herself for her inglorious silence at such a crisis in the enemy's history, for she has been deliberately departing *from* God, when she should have been following hard *after* God; and she has been silent before God after the enemy has been silenced by God (Zech. iv. 7). O the guilt of ingratitude before God, when God does GREAT things for us! O the sin of silence before God, when it is plain that God is for us! 'It is of the LORD'S mercies that we are not consumed: because His compassions fail not.' And it is because He is God, and not man, that Ephraim is not destroyed (Hosea xi. 9). But some man will say, Can such a thing be as silence in heaven (the Church) about the space of half an hour? (Prophetical Rev. viii. 1.) Yes, it is true, because God has said it; and SATAN shall succeed with his arts to produce it. But beautiful upon the mountains shall the feet of them be, who shall break the spell of this guilty silence by publishing GOD in the revival tidings.

'I will give to Jerusalem One that bringeth good tidings.' 'LORD, Thou hast been favourable

unto Thy land; Thou hast brought back the captivity of Jacob; Thou hast forgiven the iniquity of Thy people; Thou hast covered all their sin. Selah.' 'Behold, I bring you good tidings of great joy, which shall be to all people.' For God has appeared in His glory to build up Zion! CHINA is receiving the Gospel as she never received it before! Thousands are on their knees for mercy, and multitudes have through GRACE believed! Hallelujah. As these glad tidings reach England in the early part of the next century, a sweet old Simeon is waiting by the banks of Jordan over against Jericho; and that instant he hears the tidings, he remembers what he saw in the song, many years before—

> 'God in His glory shall appear
> When Zion He builds and repairs;
> He shall regard and lend His ear
> Unto the needy's humble pray'rs.'

And he says, 'LORD, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel.' His countenance thereafter is seen to

become radiant with immortal joy, and he passes into glory with—Father, into Thy hands I commend my spirit, and carries the tidings to heaven. But the slumbering virgins, at the tidings which cheered good old Simeon, rise up to their feet that instant, and prepare to meet the bridegroom. And, on trimming their lamps, they find with grief, that while they have been slumbering and sleeping, the robbers have sadly reduced their oil, and rifled them of the best of their jewels. In their sore displeasure with themselves, however, they remember that they have a secret store at hand, which no thief can approach to steal, and no moth can enter to corrupt; and to it they repair, and replenish their loss, to meet the bridegroom with joy. And, meanwhile, tidings are again received from the East, that it was never so seen in revivals before. The work is spreading like the light of the morning on all sides of the Celestial Empire! Wherever the Word of God is preached, the Spirit is instantly at work with power! All classes of the Chinese are moved with repentance toward God, and faith toward the Lord Jesus Christ! Multitudes—multitudes are in the valley of decision! And the whole movement has all the features of a glorious

reality, and a character about it peculiarly Divine. Hallelujah. The testimony of two men is true. On the arrival of the second telegram, the Church is touched as with a live coal from off the altar, and shouts hallelujahs to God. The Oriental revival is now the topic of conversation in every circle; the subject of intercession in every prayer; and the great object of fear in many hearts. It is discoursed upon from the pulpits; it is commented upon by the press; it is looked upon by the Church as the dawn of the Millennium. No section of the Church of Christ is against it, all are for it; and the universal cry is—Come, Lord Jesus, come quickly; Thy kingdom come. Men of means and mighty hearts are now on their way to the East to see this great sight. And, meanwhile, telegram after telegram is received in England, giving account of the work as it still progresses. And every account, as it comes to hand, is always more cheering than another. Men are fleeing to Christ as a cloud, and as the doves to their windows. Sinim is rapidly undergoing a spiritual regeneration, and shining with celestial light. All old things are passing away, and all things are becoming new. The books of Confucius and Buddha are consigned

in bundles to the flames. The temples are cleared of their furniture, and refitted for the worship of God. The idols are utterly abolished, and their priests are converted to God. The pleasures of sin are abandoned, and Satan is losing his prey. The Devil is rapidly losing, and Jesus is winning the day. Hallelujah. Bibles are wanted in any quantity; missionaries in any number; and money to any amount to build suitable places of worship. Much is wanted, but all is granted, and given to the Lord, for He hath need of it. The Church is liberal on the Continent, she is liberal in England, she is liberal in America, she is liberal everywhere, for the Church has awakened to devise liberal things, and by liberal things she shall stand.

Eye-witnesses of the work are now beginning to pour in from the East, declaring the glorious character of the revival. And they speak of it as real, rapid, irresistible, and terrible exceedingly. 'I kill and I make alive' is the whole character of the work, they say, which God is doing by the Gospel in China. For, in most cases of conversion there, and they can be counted in thousands, the Spirit of God has terrible dealings with the conscience. And in no case of conversion is the Good

Physician applied to, without serious sickness for sin (Mark ii. 17). Gird Thy sword upon Thy thigh, O most Mighty, is the constant prayer of the Church, and it is always answered exceeding abundantly above all that FAITH can ask or think. An awful solemnity rests on all the meetings from the sensible presence of God. And at no meeting is coldness, carelessness, unconcern, or levity in the least degree perceptible. On entering a meeting, you feel compelled to cast the shoes of insensibility from off your feet, for the ground whereon you stand is holy. As you listen to the preacher, you feel struck with the fervour of his eloquence, and the fire of his burning words; and you at once perceive that it is not so much he that is speaking, as it is the Spirit of God that is speaking in him. With great force of language, as from a cloven tongue of fire, he brings in all the world as GUILTY before God. And he establishes the truth on the authority of revelation, that by the deeds of the law no flesh living shall be justified. He then, with much unction, preaches the unsearchable riches of Christ, declaring that now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even THE

RIGHTEOUSNESS of God, which is BY FAITH of Jesus Christ, unto all, and upon all, them that believe, for there is no difference. As he thus proceeds with the preaching of the Gospel—for they preach no other than man's ruin and God's remedy —the word of God appears to act as a fire, and a hammer that breaketh the flinty rock in pieces. And some are crying most piteously for mercy in several parts of the building! Others are fainting from the fear of hell, and the wrath of an offended God! Others are retiring, like the wounded hart from the herd, to mourn over their sins in secret! And some seem rivetted to the spot whereon they sit, and are so troubled that they cannot speak! Others again are crying—Oh, I am lost! what must I do to be saved? And some are like Mary, washing the feet of Christ with their tears, and wiping them with the hairs of their heads. The whole meeting is like a forest of oaks that has been levelled to the ground by a mighty wind, or like an army of men that has fallen in the field of battle upon the edge of the sword. Such are the effects of the Word of God, when the arrows are sharp, in the hearts of the King's enemies. But the same penitents are soon brought to rejoice in

Christ, as the end of the law for righteousness to every one that believeth. And it not unfrequently happens that they are both wounded and healed, under the same discourse, and at the same meeting. A multitude are often brought to Christ at the same moment. And if there be one sight in the world superior to all others, it is that of some seventy blind persons receiving their sight from Christ at the same time (Psalm cxlvi. 8).

While these accounts are publishing throughout the length and breadth of the land, intelligence from the East is still arriving in England daily, with fresh accounts increasingly cheering. The light is spreading northward to Japan, and southward to Burmah, and is rising rapidly westwards. Hallelujah. 'And I will make all My mountains a way, and My highways shall be exalted. Behold these shall come from far; and, lo, these from the north, and from the west; and these from the land of Sinim.' 'And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see,

and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; and they shall show forth the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee; they shall come up with acceptance on Mine altar, and I will glorify the house of My glory.' 'Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted His people, and will have mercy upon His afflicted;' and make Jerusalem a praise in the WHOLE earth.

A sound of abundance of rain is at length heard in Europe, and soon the cloud is seen covering the Continent, and extending to England, and spreading over to America and the whole world. Hallelujah. God is plucking His right hand out of His bosom, and making His arm bare in the eyes of all the nations. He is saying to the North, Give up, and to the South, Keep not back; bring My

sons from far, and My daughters from the ends of the earth. HE IS CONSUMING THE MAN OF SIN WITH THE SPIRIT OF HIS MOUTH, AND DESTROYING HIM WITH THE BRIGHTNESS OF HIS COMING. He is turning the moon toward the sun with that darkened mass of death in her bosom, and dealing most dreadfully with His Church. He is searching Jerusalem with lighted candles, and thoroughly purging all His floor. He is making sinners in Zion everywhere afraid, and causing fearfulness to come upon the hypocrites. Many ministers are crying as much for mercy as the poor harlot from the mouth of hell. They are confessing themselves to be as crimson-coloured as their draped desks, where they have often stood to pervert the Gospel. Many elders are confessing, with bursting hearts, that 'they made me the keeper of the vineyards, but mine own vineyard have I not kept.' Many deacons are deploring that they have been money-worshipping devils, and not men of the Stephen stamp at all. Multitudes of Sabbath-school teachers are among the anxious souls for salvation; and members, to two-thirds of many congregations, are inquiring the way to Zion with their faces thitherward. The stumbling-block taken out of the way

of His people—Jerusalem is now as a fire in the sheaf throughout the whole world; and so steadily, rapidly, and mightily is the work carried forward, that a nation seems born in a day. All classes among all nations are UPRIGHTLY receiving the Gospel of Christ. Kings and queens, peers and princes, professors and writers, merchants and magistrates, masters and servants, editors and actors, soldiers and sailors, police and pests, moralists, and many 'ists,' are all subjects of the first resurrection, on whom the second death hath no power. The meshes of Satan that have snared millions for ages are rapidly breaking to pieces. Theatres are closing for want of managers and actors to keep their machinery going. The ball-room is deserted as being the dress-circle of the devil, where lust is conceived to bring forth sin, and sin, when it is finished, to bring forth death. The racecourse is forsaken for being cruelty to animals, and that before God, in the maddest extreme. Co-operative companies are dissolving their business, as being in principle opposed to the moral law of God. The haunts of vice are abandoned for better things to be had in com-*munion* with God. Drunkenness and dishonesty,

Sabbath-breaking and unchastity, cursing and swearing, lying and stealing, killing and fighting, are beginning, as ashamed, to hide their face. Hallelujah! the fulness of the Gentiles has COME IN, AND THE CONVERSION OF THE JEWS is at hand; 'and the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Even so, Amen.

Now, from Daniel viii. 14, I am inclined to think that the year 1945 will be the year of GRACE to the Jewish nation. *I say, from that Scripture I am inclined to think that the* A.M. 5949 *will be the year of grace to the House of Israel.* For, as the evil that wicked men do in their lifetime may be said to begin as soon as they are born, I am inclined to think that the 2300 days (*solar years*) for the cleansing of the (*Jewish*) sanctuary began with the BIRTH (B.C. 355 or 356) of the Grecian he-goat, Alexander the Great, and not from the actual year (B.C. 332) in which Alexander humiliated the Jewish nation (Dan. viii. 5–8). For the vision (Daniel's) concerning the daily sacrifice, and the transgression of

desolation, to give both the sanctuary (Jewish) and the host (Jewish) to be trodden under foot, began with that bloody tyrant, Alexander the Great, and shall not terminate till his latest representative, the Czar of Russia, is destroyed with his army in the Holy Land (A.D. 1945). And in connection with this interpretation, it is somewhat remarkable that Daniel's 1335 days (years), from A.D. 610, for the final extinction of the Papacy under the preaching of the Gospel, converges to the same point, A.D. 1945. Blessed is he, *therefore*, that waiteth and cometh to the thousand three hundred and five and thirty days; for he shall see the salvation of all Israel, and their return to Canaan, and the destruction of their enemies, consequent upon their return (Dan. xii. 12). Now, as these are events with which the glory of God and the good of His Church are largely connected, we shall prove them clearly from the inspired authority of Divine revelation, which cannot be broken.

FIRST. *The present dispersion of Israel, and the cause of it, according to the Scriptures*—'My God will cast them away, because they did not hearken unto Him: and they shall be wanderers among the *nations*' (Hos. x. 17). 'For the children of Israel

shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and His goodness in the latter days' (Hos. iii. 4, 5). 'For these be the days of vengeance, that all things which are written (Deut. xxxii. 15–35; Psalm lxix. 22–28) may be fulfilled. . . . And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled' (Luke xxi. 22, 24); 'because of unbelief they were broken off. . . . For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in' (Rom. xi. 20–25).

SECOND. *The promise of the salvation of Israel*— 'Behold the days come, saith the LORD, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the

day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD; but this shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know Me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more' (Jer. xxxi. 31–34). 'And so all Israel shall be saved: as it is written, there will come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sins' (Rom. xi. 26–27). See also Isa. lxv. 8–10.

THIRD. *Prayer for the salvation of Israel*— Oh that the salvation of Israel were come out of Zion! When the LORD bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad (Psalm xiv. 7). 'Thus saith the Lord GOD; I will yet for this be inquired of by

the house of Israel, to do it for them' (Ezek. xxxvi. 37). 'I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen' (Rom. ix. 1–5). 'Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth' (Rom. x. 1–4).

FOURTH. *The Salvation of all Israel*—'The hand of the LORD was upon me, and carried me out in the Spirit of the LORD, and set me down in the

midst of the valley which was full of bones, and caused me to pass by them round about; and, behold, there were very many in the open valley; and, lo, they were very dry. And He said unto me, Son of man, can these bones live? And I answered, O Lord GOD, Thou knowest. Again He said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones, Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live: and ye shall know that I am the LORD. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said He unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied, as He commanded me,

and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then He said unto me, Son of man, these bones are the WHOLE house of Israel' (Ezek. xxxvii. 1-11). 'Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness! For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?' (Rom. xi. 12, 15.) 'O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things; to whom be glory for ever. Amen' (Rom. xi. 33).

FIFTH. *The return of Israel to Canaan consequent upon their conversion*—'Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner

thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before Me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto Me: for who is this that engaged his heart to approach unto Me? saith the LORD. And ye shall be My people, and I will be your God' (Jer. xxx. 18–22, and xxxi. 1–9). Also Ezekiel's prophecy of the same thing,—'And say unto them, Thus saith the Lord GOD: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable

things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God. And David My servant shall be king over them; and they all shall have one shepherd: they shall also walk in My judgments, and observe My statutes, and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, for ever: and My servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when My sanctuary shall be in the midst of them for evermore' (Ezek. xxxvii. 21–28).

SIXTH. *The first sight of Israel after their return to Canaan*—'And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the

spirit of grace and of supplications; and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness' (Zech. xii. 10).

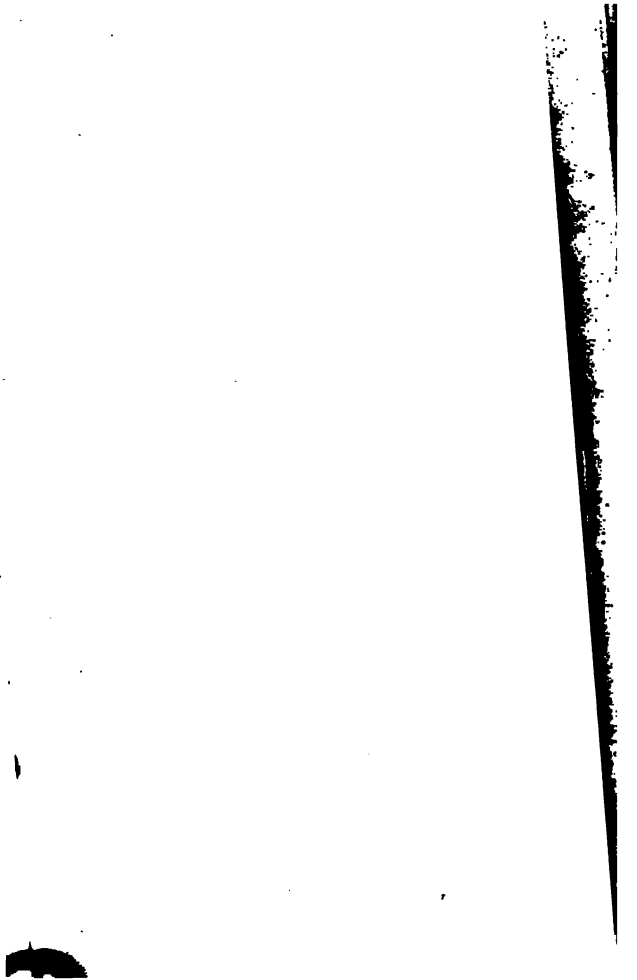
SEVENTH. *The division of Israel into the Twelve Tribes*—Now, from Ezekiel xlvii. 22, I am inclined to think that in the division of the land by lot is included the division of Israel into the twelve tribes by lot, previous to the land division. For, as the strangers, that have *born children in the land of Israel*, are to receive a portion of the land at the

time the tribes divide their inheritance by lot, it is evidently implied that the lot had been previously cast into the lap for the tribes, before they came to divide their inheritance with the strangers in it. Now, as the Mount of Olives is the place from which the tribes are to disperse, to divide their inheritance, that probably will be the place where the division of the tribes is to take place, in something like the following manner:—Prayer having been first offered to the Lord Jesus to separate the tribes for the glory of God, and the good of His Church, all the heads (male) of families in the whole house of Israel are then carefully numbered. The whole number is then divided into twelve equal parts. The names of the twelve tribes of Israel (Ezekiel's) are then written on each part. The whole number is then cast into the lap for the Lord's disposal. The tribes are then, with much solemnity, divided by lot. And thereafter the twelve tribes of Israel, as separated by the finger of God, will visibly appear.

EIGHTH. *The division of the land by lot among the Twelve Tribes of Israel*—Now, after the tribes have been separated by the Lord Jesus standing among them, the Mount of Olives (Jewish Church)

shall cleave in the midst thereof, and half of the mountain (seven tribes) shall remove to the north side of the holy oblation, and half of it (five tribes) to the south side of the holy oblation, to divide the land by lot with the strangers in it (Ezek. xlvii. 22, 23). For, before the departure of the tribes from the Mount of Olives takes place, it is evident that the most holy oblation (which prefigures and includes the oblation of the WORLD to the LORD) shall be first offered by the whole house of Israel to JEHOVAH there. Now, according to the Prophet Zechariah, a *very* great valley will thus be created by the holy oblation being fixed between the halves of the mountain (Zech. xiv. 4). But its hallowed associations will sweeten and cement both sides of the mountain with enduring friendship while the nation lasts. For that valley with the sanctuary and its priests (pastors), and the university with its Levites (doctors), and the city (*Jerusalem*) with its servants (merchants), will draw both sides of Israel together in the most delightful intercourse during the whole of the Millennium, and to the end of time. Hallelujah (see chapters xi. and xvi.).

Now, in the last division of the land of Canaan by the seed of Abraham (Gen. xv. 18), the most



oblation of the land to Jehovah, twenty-five
and reeds square, and the prince's (probably
ure Rothschild's) portion, on the east and
sides of the holy oblation, come FIRST (*see*
'Moreover, when ye shall divide by lot
and for inheritance,' says Ezekiel, 'ye shall
an oblation unto the LORD, an holy portion
land: the length shall be the length of five
wenty thousand reeds, and the breadth shall
a thousand. This shall be holy in all the
rs thereof round about. Of this there shall
the sanctuary five hundred in length, with
undred in breadth, square round about; and
cubits round about for the suburbs thereof.
of this measure shalt thou measure the length
e and twenty thousand, and the breadth of
ousand: and in it shall be the sanctuary and
ost holy place. The holy portion of the land
be for the priests, the ministers of the sanc-
, which shall come near to minister unto the
; and it shall be a place for their houses, and
ly place for the sanctuary. And the five and
y thousand of length, and the ten thousand
adth, shall also the Levites, the ministers of
ouse, have for themselves, for a possession for

twenty chambers. And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel. And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward; and the length shall be over against one of the portions, from the west border unto the east border. In the land shall be his possession in Israel: and My princes shall no more oppress My people; and the rest of the land shall they give to the house of Israel according to their tribes' (Ezek. xlv. 1–6). 'Now, these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan. And by the border of Dan, from the east side unto the west side, a portion for Asher. And by the border of Asher, from the east side even unto the west side, a portion for

Naphtali. And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh. And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim. And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben. And by the border of Reuben, from the east side even unto west side, a portion for Judah. And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it. . . . As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a portion. And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion. And by the border of Simeon, from the east side unto the west side, Issachar a portion. And by the border of Issachar, from the east side unto the west side, Zebulun a portion. And by the border of Zebulun, from the east side unto the west side, Gad a portion. And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in

Kadesh, and to the river toward the great sea. This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord GOD' (Ezek. xlviii. 1–29).

NINTH. *The destruction of the Russian, Persian, Ethiopian, and Libyan (Egyptian) forces in Palestine by a double judgment, after the division of the Holy Land by lot* (A.D. 1945).—Now, from Ezekiel xxxviii. and xxxix., I am inclined to think that Palestine will be in the possession of Russia at the time that Israel returns as a nation to the Holy Land. And I am further inclined to think that it shall be Israel's zeal to clear the ground (*after it is divided*) of the representatives of the Beast (Russian) and False Prophet (Mahomedan) that will provoke Russia and his allies to lift arms against Israel. For the Mosque of Omar, and the Church of the Nativity, and the Church of the Holy Sepulchre must be broken to pieces and buried for ever, after Israel takes possession of their promised inheritance. And although all this must be done at the expense of FOUR nations declaring war with Israel, there is not on their *(Israel's)* part the slightest ground for fear. For

the LORD my GOD shall come, and all the saints (*holy angels*) with thee, and He shall destroy all Israel's enemies to the sixth part, and will enrich the new-born nation with a great spoil, which they shall prize (Zech. xiv. 5–7). Hallelujah. Now, all the greater prophets of Divine revelation, and four of the minor, speak clearly of this battle with much force of language. And the following prophetical passages, prayerfully studied, will give us an exact picture of the terribly destructive character of the battle as it shall then appear :—

FIRST, MOSES, the man of God, with all his unapproachable majesty of style, concludes his last song with a highly poetical prophecy of this closing battle :—'I (JEHOVAH) lift up My hand to heaven, and say, I live for ever. If I whet My glittering sword, and Mine hand take hold on judgment, I will render vengeance to Mine enemies, and will reward them that hate Me. I will make Mine arrows drunk with blood, and My sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, with His people; for He will avenge the blood of His servants, and will render vengeance to His adver-

saries, and will be merciful unto His land, and to His people' (Deut. xxxii. 40–43).

SECOND, DAVID, the King of Israel, in one of the most triumphant of his songs, evidently speaks of the bloody character of this battle:—'The Lord said, I will bring again from Bashan; I will bring My people again from the depths of the sea: that thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same' (Psalm lxviii. 22, 23).

THIRD, THE PROPHET ISAIAH, in a fiery stream of seraphic ardour, prophesies of the fatal character of this battle:—'For, behold, the LORD will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire, and by His sword, will the LORD plead with all flesh: and the slain of the LORD shall be many. . . . And they shall go forth, and look upon the carcases of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh' (Isa. lxvi. 15, 16, 24).

FOURTH, JEREMIAH, who was sanctified from the *womb to* be a PROPHET unto the nations, unmistak-

ably speaks of this memorable battle:—'Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the LORD shall not return, until He have done it, and until He have performed the intents of His heart: in the latter days ye shall consider it' (Jer. xxx. 23, 24).

FIFTH, THE PROPHET EZEKIEL enters somewhat into detail in his prophetical account of this terrific battle:—'And the word of the LORD came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal; and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands; and many

people with thee. Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them. After many days thou shalt be visited: in the latter years thou shalt come unto the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. Thus saith the Lord GOD; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba, and Dedan, and the merchants

of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when My people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against My people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against My land, that the heathen may know Me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord GOD; Art thou he of whom I have spoken in old time by My servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that My fury shall come up in My face. For in My jealousy and in the fire of My wrath have I spoken, surely in that

day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all My mountains, saith the Lord GOD: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus I will magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD. Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: and I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: and I will smite

thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field, to be devoured. Thou shalt fall upon the open field; for I have spoken it, saith the Lord GOD. And I will send a fire on Magog, and among them that dwell carelessly in the isles; and they shall know that I am the LORD. So will I make My holy name known in the midst of My people Israel; and I will not let them pollute My holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel. Behold, It is come, and it is done, saith the Lord GOD; this is the day whereof I have spoken. And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob

those that robbed them, saith the Lord GOD. And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers: and there shall they bury Gog, and all his multitude; and they shall call it, The valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown, the day that I shall be glorified, saith the Lord GOD. And they shall sever out men of continual employment, passing through the land, to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog. And also the name of the city shall be Hamonah. Thus shall they cleanse the land. And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every

side to My sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of My sacrifice which I have sacrificed for you. Thus ye shall be filled at My table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD. And I will set My glory among the heathen, and all the heathen shall see My judgment that I have executed, and My hand that I have laid upon them. So the house of Israel shall know that I am the LORD their God from that day and forward' (Ezekiel xxxviii. and xxxix.).

SIXTH. With unfathomable depth of divine wisdom, DANIEL the Prophet particularly speaks of this remarkable battle. For that prophet, in his enlarged prophecy of the infamous Antiochus, includes all the great enemies of the Jewish Church and nation, and also of the Church of Christ, from the days of Antiochus Epiphanes downwards to the Russian beast and Mahomedan false prophet, who

are to perish, according to Daniel, between the *Mediterranean and Dead* Seas:—'He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him' (Dan. xi. 41–45).

SEVENTH, THE PROPHET JOEL, the worshipper of Jehovah, prophesies with much clearness of this judicial battle:—'Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say, I am strong.

Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones (*holy angels*) to come down, O LORD. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle; for the harvest is ripe: come, get you down; for the press is full, the fats overflow: for their wickedness is great. . . . The LORD also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of His people, and the strength of the children of Israel' (Joel iii. 9–17).

EIGHTH, ZEPHANIAH, the hidden Prophet of Jehovah, has a hidden counsel to Israel in his short but important prophecy of this furious battle: —'Therefore wait ye upon Me, saith the LORD, until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy' (Zeph. iii. 8).

NINTH, HAGGAI the Prophet concludes his

remarkable prophecy with a prophetical reference to this fatal battle:—'And again the word of the LORD came to Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, My servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts' (Haggai ii. 20–23).

TENTH, ZECHARIAH, the sun among the minor prophets, speaks clearly of the destruction of Israel's enemies by a double judgment (*the sword and pestilence*) in this great battle:—'Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burden-*some stone* for all people: all that burden them-

selves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness; and I will open Mine eyes upon the house of Judah, and will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God. In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem'

(Zech. xii. 2–9). 'Then shall the LORD go forth, and fight against those nations, as when He fought in the day of battle. . . . And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Judah also shall fight at Jerusalem: and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague' (Zech. xiv. 3–14).

ELEVENTH and LASTLY, THE APOSTLE JOHN in the Book of Revelation gives us a luminous account of this dreadful battle. And from John we learn that the Russian Beast (Greek Church) and the Persian False Prophet (Mahomedanism),

in the full strength of their organisation, are to be cast by this battle into a lake of fire burning with brimstone. He that hath ears to hear, let him hear what the Spirit saith in this scripture. Woe, woe, woe indeed to the Caliph of Persia, and to the Czar of Russia, and to all the military members of the antichristian synod, on that day that they enter the field against the armies of Israel. Good were it indeed for them if they never had been born; for the Prophet says:—'And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them

that worshipped his image. THESE BOTH WERE CAST ALIVE INTO A LAKE OF FIRE BURNING WITH BRIMSTONE. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh' (Rev. xix. 17–21). Thus the slaughter of every soul of Israel's enemies shall be terribly complete. For the remnant (sixth part) that escapes the fearful sword and pestilence shall be slain by the bloodless sword of the Spirit. And that part will doubtless go home to their friends and fellow-countrymen, and tell them what great things God hath done for them, and how He hath had mercy on them. And there can be no doubt that while they relate that judgment to others, which they have so miraculously escaped themselves, that their own monumental evidence of GRACE will move multitudes around them to flee from the wrath to come. Nor will the great moral lesson of this war to the world be less complete than its righteous slaughter in making wars to cease to the ends of the earth, as being visibly marked with the divine displeasure. For, after this battle, I take it that all nations shall beat their swords into ploughshares and their spears into

pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more (Isa. ii. 4). Amen.

We are now fifty years from the glorious Millennium, and far into its lovely dawn (A.D. 1946). The fulness of the Gentiles, as we have seen, has COME IN, and the whole strength of the Jewish nation has renounced Judaism for Christianity, and are now in the undisputed possession of the land of promise, which was given to the seed of Abraham (Gen. xv. 18–21). The parched ground, in a spiritual sense, has become a pool of water, and the thirsty land, in the most exalted sense, changed into springs of water. He that is feeble among them *at this period* shall be as David, and the house of David as God, as the angel of the Lord before them (Zech. xii. 8). And from the height to which the waters have risen in the Jewish sanctuary since the tabernacle of David began to be built up, we have some conception of what their height will be, in the whole sanctuary, after Jewish pastors become its outlet into the Millennial Church (Ezek. xlvii. 1–5). 'Oh that men would praise the LORD for His goodness, and for His wonderful works to the children of men!'

We have also seen the THREE great systems of ANTICHRIST in the world completely overthrown by Divine judgment. And the last *two* of these *destroyed* and *buried* in the land of Palestine, in the *midst* of that unparalleled revival of religion which is to usher in the Millennium. It now remains for us to notice that, after the Lord Jesus has trodden the winepress of the fierceness and wrath of Almighty God upon these systems of iniquity, He shall speedily inherit all nations (Psalm lxxxii. 8; Rev. xix. 15). For, seated upon His glorious white horse (*the Gospel*), and followed by His harnessed armies (*Jew and Gentile*) riding upon white horses, He shall ride victoriously over the whole world; scattering crowns as thick as stars in the march of His progress, till the kingdoms of this world have become the kingdoms of our LORD and of His Christ, and all nations to the utmost bound of the everlasting hills have called Him BLESSED. Hallelujah. Amen. (Psalm lxxii. 17.)

Now, while the Lord Jesus is going forth conquering, and to conquer, we cannot but conclude that preparation for the Millennium on a high scale of grandeur is rapidly progressing all over the world. For, from the extraordinary rise of the waters in the

whole sanctuary now, every nation under heaven has been seized with a righteous emulation as to who shall do God and the Lamb the most expensive honour. Hallelujah. Israel has taken the lead, to the utmost limit of their resources, in the erection of their palace sanctuary (500 cubits square) within the north side of the holy oblation (Ezek. xlv. 2). The purest white marble that could be obtained from the bowels of the earth has been brought in massive squares to where the temple stood (*supposed*), and these have been polished and compacted into a structure, pointing with pinnacles to heaven, speaking upwards to God of Israel's zeal! Other nations have likewise followed Israel's example, in proportion to their wealth, in the erection of magnificent sanctuaries (palaces) for the worship of God. Marble and granite, gold and silver, brass and iron, copper and crystal, precious stones and pearls, purple and fine linen, boxwood and cedar wood, ivory, and precious woods, have been enormously called into requisition TO DO JESUS HONOUR! Amen. In all the cities of the nations, sanctuaries, for costliness and substantiality, combined with the loftiest conceptions of architectural beauty, have eclipsed the cathedral glory

of the harlot when she sat a queen. Hallelujah. For, nothing throughout the whole world has been considered too good, and no expense or trouble too great, to perpetuate the honour of Jesus of Nazareth while the Millennium lasts. For all the kings of the earth have cast their crowns at His feet whom Pilate scourged and crucified; and they have refused to have anything in their palaces, or in any part of their dominions, superior to any article required for His glorious courts. Amen. Hallelujah. 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.'

THE CHURCH is now largely led by Jewish pastors of pre-eminent wisdom and sanctity (Isa. lxvi. 19, 20; Jer. iii. 15), and through the heavenly character of their instructions, and the exalted height of her own experience, she feels deeply sensible that the Millennium is approaching. The increased fervour of her prayers for Jehovah to

glorify the house of His glory, and the increased intensity of her zeal for the honour of God in the courts of His holiness, are also terribly apparent (Isa. lii. 1, 2). For she will not suffer a bastard (*unregenerated*) soul to enter into the congregation of the LORD to the tenth generation (Deut. xxiii. 2); nor will she allow a Popish absurdity to dishonour HIS GLORIOUS NAME there. She boldly asserts that the KING instituted His ordinances to refresh and establish His Church ALONE; and she denies that He ever intended them to feed the pride, or flatter the ruin, of His enemies. She makes a minute distinction between circumcised and uncircumcised; clean and unclean; righteous and wicked; him that serveth God and him that serveth Him not. And she will suffer no man to carry any vessel through the temple but HOLINESS TO THE LORD, be the cost to her what it will. For, with much zeal, she has overthrown all the tables which stood in the temple with Satan's goods; and wherever she was resisted by any man, she fearlessly said to him by the rod of discipline, 'Take these things hence; make not my Father's house an house of merchandise.' 'The zeal of Thine house hath eaten me up,' has become the practical

language of her upright soul; and again and again she has expressed it, in the courts of His holiness, till at length in His strength she cleared the house clean. 'Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee,' is now presented by her glorious Advocate within the veil; and as the Church in the same hour looks up to heaven with CLEAN HANDS and a PURE HEART, saying, Father, glorify the house of Thy glory—she, in a sense, as the answer descends, comes down from heaven having the glory of God, shining like a jasper stone, clear as crystal (Rev. xxi. 10, 11). Hallelujah! the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. 'And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying: neither shall there be any more pain, for the former things are passed away.'

Now, as the priests could not stand to minister in Solomon's temple after the glory of Jehovah filled the house (1 Kings viii. 11), the clear intuitive light of the Holy Spirit will be universally so glorious in the Church of Christ after the Mil-

lennium begins—that ministerial teaching will, *in a divine sense,* come out of the Church from being no longer necessary. But, as it is plain that the PASTORS after God's own heart are to be the glorious gates of pearl in the Millennial Church, it is infallibly certain that this ministerial exit shall not be OFFICIAL throughout the glorious Millennium, because the Lord hath need of them. For, as THEIR ancient type, the priests, continued in their office, and to minister in the temple, after its dedication by King Solomon; so, after the glory of Jehovah fills the house of the true Solomon, THE PASTORS SHALL CONTINUE IN THEIR OFFICE TO RULE THE CHURCH, AND TO PREACH THE GOSPEL, and to administer the ordinances, and to lead the worship of the Church of Christ throughout her Millennial glory (Psalm xlv. 16; Isa. lxi. 6, lxvi. 21; Jer. iii. 15–17; Ezek. xl. 46; Rev. xxi. 18–21). And there is much reason to believe, from the Song of Solomon, that the pastors of the Millennial Church will always excel in gifts and grace, to fit them to lead the flock of Christ into fat pastures, under the chief Shepherd; and to mature them for an exalted place in paradise throughout the glorious Millennium (Cant i. 7, 8). *Now,*

'Blessed be the LORD GOD, the God of Israel, Who only doeth wondrous things. And blessed be His glorious name for ever; and let the whole earth be filled with His Glory. Amen, and amen' (Psalm lxxii. 18, 19). HALLELUJAH. 'THE PRAYERS OF DAVID THE SON OF JESSE ARE ENDED.'

CHAPTER III.

THE MILLENNIAL GLORY OF THE CHURCH OF CHRIST, AS COMPOSED OF JEW AND GENTILE from 6000 A.M. to 7000 A.M. (Gen. ii. 2; Cant. vi. 9, vii. 3; Zech. iv. 14).

O HOW altered the state of the Church from the moment that the glory of Jehovah filled the House! (Ezek. xliv. 4.) The Bride has still the mortal body that she had before, like the saints before her in all ages; but the high heavenliness of her character now, shows her descent from God out of heaven, prepared as a bride adorned for her husband (Rev. xxi. 2). In the *Song of Songs*, which is Solomon's, and in the *Song of Loves*, which is David's, there behold her in inspired language (Psalm xlv. 13 to end). 'I have compared thee, O my love, to a company of horses in Pharaoh's chariots.' 'Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks; thy hair is as a flock of goats that appear

from Mount Gilead.* Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them. Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks. Thy neck is like the tower of David

* The Bride's Head is elsewhere in the Song likened to Carmel (Cant. vii. 5). Now as Mount Carmel stands in graceful grandeur by the great sea, this gives us a beautiful illustration of the graceful majesty of the millennial ministry as rising above the rest of the millennial Church (Rev. xxi. 12). And as the *purple* hair of the Woman's head is represented like a flock of goats which appear from Mount Gilead, this teaches us that the ROYAL myriads of millennial believers will feed sweetly on God's fattest pastures through the millennial ministry; and that they will also grow rapidly, partaking of all the firmness and intrepidity natural to the goats, for the glorious service of their God (Cant. iv. 1). The Bridegroom's bushy locks, as black as a raven, is a fit figure for the innumerable multitude of His whole guilty Church, for whom He became the righteous sponsor; and when we reflect that the number of her iniquities greatly exceeded her innumerable numbers, how inconceivably great must have been the number of her sins which He in love to her made His! (Psalm xl. 12; Cant. v. 11.) 'Interpretations belong to God.' But let not the irreverent inquirer expect that God shall interpret anything to him! Reverent Daniel was made to understand Nebuchadnezzar's dream, when the irreverent magicians were made to understand it to be above them. For judgment the Son of God is come into this world, that they which see not might see, and that they which see might be made blind (John ix. 39).

builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men. Thy two breasts' (Jew and Gentile) 'are like two young roes that are twins, which feed among the lilies. Until the day break, and the shadows flee away, I will got me to the mountain of myrrh, and to the hill of frankincense' (the millennial Church). 'Thou art all fair, my love; there is no spot in thee.' She is thus pure, as a cloud of snow that has fallen on the highest Himalayan height out of heaven; and brilliant as a Bezaleel-cut jasper stone, burning at every point in heaven's beauty (Cant. iv. 7; Rev. xxi. 11). Her long-expected marriage with the Lamb having come at last, for the nuptials she is sensibly ready (Rev. xix. 7):—She is all fair, without any defect; in Jesus' fulness her beauty is perfect (John i. 16). In the most exalted sense in which the luminous language can be used, 'the King's daughter is (*now*) all glorious within.' 'Her clothing is of wrought gold' (Psalm xlv. 13). Her handsome feet are beautiful with costly shoes (Cant. vii. 1). Wrought jewels adorn all her fair person (Cant. i. 10, 11). Her wedding garment is a robe of needle-work, as white as the throne of God (Psalm xlv. 14;

Isa. lxi. 10; Rom. iii. 22; Rev. xix. 8). A royal diadem encircles her heavenly brows (Isa. lxii. 3; Rev. xx. 6, xxii. 4). And withal, a dazzling glory irradiates her whole person, eclipsing the glory of the sun in his meridian splendour (Isa. lx. 19; Rev. xxi. 23; xxii. 5). What a change is now hers, from what she was but a few years before! Pre-eminently she has obtained beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Jehovah hath done great things for her, whereof she is glad. He has turned her captivity as streams in the south, as He never did in all her history before. And like them that awaken out of a pleasant dream, her mouth is filled with laughter and her tongue with singing (Psalm cxxvi). The river of Life, that flows from the throne of God and the Lamb, has streamed into her midst, and she is flooded with the living water (Ezek. xlvii. 5; Rev. xxii. 1). This has enlarged all the powers of her spiritual capacity, and fixed her enlarged in an ecstasy. 'Glorious things are spoken of thee, O city of God. Selah.' In Isaiah's vision of the prophetic adoration of the Seraphim, there behold the symbol of her exalted state to serve the Most High

(Isa. vi. 3); in all the four quarters of the earth she is burning with seraphic ardour. Hearken to the delicate fervour that issues with the sound of her worship, and behold the cherubic rank to which she is exalted (Isa. vi. 3). And like the burning ones whose fourfold glory is derived from the excellent glory of the Only Begotten Son, they worship (Isa. vi. 1–4; Heb. i. 6); it is unto Him that loved her, and washed her from her sins in His own blood, that her love has arisen to a vehement flame (Rev. i. 5, 6). Conscious that her millennial dignity is the fruit of His transcendental grace, and that all the glory of the glorious house of JEHOVAH is hung upon Him, 'sweeter sounds than music knows charm her in Immanuel's NAME' (Isa. xxii. 24). So, moved by His Godlike love toward her, that passeth knowledge, and stirred by His glory filling the whole earth, clustering His head with many crowns (Eph. iii. 19; Rev. xix. 12), Jesus is the Alpha and the Omega of all her thoughts, and the first, midst, and last of all her worship. He is holy, holy, holy; and He is lovely, lovely, lovely; understanding, in her worship, that Jesus is holy as the ever-blessed FATHER (Isa. ix. 6; John xiv. 9), and holy as the ever-blessed SON

(Luke i. 35; Heb. i. 8), and holy as the ever-blessed Spirit (John xvi. 13, 14, 15; 2 Cor. iii. 17); and that He was holy from all eternity (Rev. iv. 8), and is holy in all time (Deut. xxxii. 4; Rev. xv. 3), and shall be holy to all eternity (Psalm civ. 31); and that He was further holy before He took her nature, and her tremendous responsibilities (1 Tim. iii. 16; Acts xx. 28; Gal. iii. 13), and is holy all through His mediatorial work, including the judgment of the world (Psalm cxi. 3; John v. 22; Heb. ix. 24), and shall be holy, when as God He shall be all in all to elect angels, and elect man, to all eternity (Eph. i. 10; 1 Cor. xv. 28). Her chiefest among ten thousand, she worships also, as being altogether lovely, in the incomparable loveliness of His glorious person; altogether lovely, in the incomparable loveliness of His mediatorial work; and altogether lovely, in the incomparable loveliness of all His glorious proceedings. In all these things the Lamb's wife worships JESUS in the created and uncreated beauties of His glorious person, day and night, and sees Him to be as her Beloved, altogether lovely (Cant. v. 16; Psalm xlv. 2). He is her meat, and her drink, and her ever new delight; *even in* her midnight slumbers her love is at its

height. 'I sleep,' she says in the Song, 'but my heart waketh. It is the voice of my Beloved, that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night' (Cant. v. 2). His blessed name sounds differently from her lips, too, from what it did before; and when she speaks for JESUS her heavenly eloquence is characterised by impassioned fervour. She has an awful sanctity about her look, and there is something in her appearance, when showing her displeasure against sin, that renders her to the ungodly terrible (Cant. vi. 10; Zech. xiv. 20). She is always full without a flaw, while discoursing on the King, and her inattention to every other subject in the world shows her absorption with her Beloved's beauty (Cant. v. 10–16; Psalm xlv. 1, 2). The law of God is in her heart, and in her tongue is the law of kindness (Heb. viii. 10; Prov. xxxi. 26). A smile proper to her spiritual rank is perennially playing on her joyful lips, and her holy breath is perpetually sweet from the honied fare of her dropping heaven (Cant. iv. 11; Deut. xxxiii. 28). Full moon without a cloud fills all her orb throughout the year, while she is attractively walking in

brightness. A river of immortal joy follows her wherever she goes, and the days of her mourning are ended (Isa. lx. 20). 'For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come' (Cant. ii. 11, 12). 'For the ransomed of the LORD have returned, and come to Zion with songs, and everlasting joy upon their heads; they have obtained joy and gladness, and sorrow and sighing have fled away' (Isa. xxxv. 10). There is no difficulty in distinguishing the Church from the world now, for she is always seen leaning upon the King's arm, with the Lamb's name jewelled in her forehead (Cant. viii. 5; Rev. xxii. 4). She is like the lily among thorns in comparison with the daughters; and like the apple-tree among the trees of the wood, so is her Beloved among the sons (Cant. ii. 2, 3). Listen to her high estimate of His love at the nuptial feast, in her inspired eloquence on the auspicious occasion: 'He brought me into the banqueting house, and His banner over me was love. Stay me with flagons, comfort me with apples, for I am sick of love' (Cant. ii. 5). Where, under heaven, was the most princely marriage-supper, ever given by man at any time in the world, to be

compared to this? nor will the love of Christ throughout the glorious millennium be other than a spacious banquet-house to believers in Jesus. Marvel not, then, beloved, at heaven's high response to her hallowed inspiration, 'Blessed are they which are called to the marriage supper of the Lamb' (Rev. xix. 9). It is the highest summit of heavenly blessedness ever attained by the Church in this world; it is the great glowing type of the endless felicity of heaven, and its enjoyment is restricted to that period in Providence when the marriage of the Lamb has come, and His wife hath made herself ready (Rev. xix. 7; xxi. 2). For nothing will satisfy the Church then but the love of Christ, and out of its infinite fulness she will be singularly favoured; while the deeper she descends into the living stream, her holiness before Him will become proportionately higher, exalting her more and more in still higher attainment, till she is pinnacled on the glory of heaven. Hallelujah!

Now, love is the leading attribute of Jehovah—the *corona* of His excellent glory; and its manifestation in the purchase of the Church with His own blood is the most attractive power in the universe (Acts xx. 28; 1 John iii. 16). So the love

of Christ to His Church, which passeth knowledge, now habitually manifested like the sun to her soul, has attractively magnetised her nature (John xii. 32). Her exceeding high glory has become so lustred with love, that her Tree with the fruit is laden. In the swiftness of her obedience to the commands of God it is there conspicuously visible (Cant. v. 3; Zech. xiv. 20, 21); in the princely munificence of her gifts to God, it is there unmistakably traceable (Psalm lxxii. 10); and in her love to all the members, as her own soul, behold her bathed in all the beauty of heaven (John xvii. 23). The silver trumpet, at the exquisite touch of her lips, now issues sounds most delightfully charming. LOVE has pointed her preaching with a power to pierce the sinner's heart, unknown in all her preaching before. She has exchanged the fiery thunders of Sinai for the still small voice of Jesus; and so near is her approach to His unexampled style, that Jesus of Nazareth appears to be in the pulpit. The power of God that attends all her preaching draws sinners to hear her from every quarter; and while they listen, astonished, to her charming voice, they fly like the doves to their windows. With *heavenly* skill she pierces the sinner with love; and

again, by a skilful adaptation of the same story, she heals the sinner with love. She shows sinners the sufferings of Christ, to show them the holy law of God; and then she slays their rebellion by showing, in the sufferer, 'God is love.'

Love is the mightiest of all her conquering weapons; it is the essence of her wisdom; it is the essence of her power; it is the essence of the excellence of her exalted sanctity. As she looks at the sinner, the sinner feels she loves him, and at the opening of her lips her attractive pathos draws him. Her winning wisdom for the winning side is resistless, and her holy art to conquer human hearts is endless: after surveying the sinner, she can sound her COME to catch him; and at the sight of a serpent she knows the charm to arrest him. As she prays for the sinner, he is often saved before she closes her heavenly importunity; and after she fixes upon the sinner, he soon falls with repentance and faith into her Beloved's arms. Nor are her converts fruitless rushes, tall and rank, beside her stream; for 'all her plants are an orchard of pomegranates, with pleasant fruits; camphire with spikenard, spikenard and saffron;

calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: a fountain of gardens, a well of living waters, and streams from Lebanon' (Cant. iv. 13–15). Amen.

CHAPTER IV.

Angels in Superior Numbers in the Millennial Church.

'THE virgins (angels), her companions that follow her, shall be brought unto Thee' (Psalm xlv. 14). From the first moment that the fairest among women descended from God out of heaven, prepared as a Bride adorned for Her husband, legions of angels *unseen* by man descended with the Church as the Bride's companions (Cant. viii. 13; Rev. xxi. 2). Now, although it is impossible for us to resolve the mystery connected with the ministration of angels at any time (Psalms xviii. 10; xci. 11; Heb. i. 14), a little penetration into their millennial ministration will teach us that the angels have more to do with the millennial glory of the Church, *as instruments for a Divine design*, than many of us have yet apprehended.

But before we proceed to prove the aptitude of the angels for the Church's millennial glory, we shall

first digress a few degrees to show that their services are necessary. Our blessed millennial brethren, although in many respects more highly favoured than the Church in all ages, will be flesh and blood the same as ourselves (Isa. lxvi. 23). They are to build houses and inhabit them, and to plant vineyards, and eat the fruit of them (Isa. lxv. 21); and as their offspring are most distinctly stated to be blessed with them, there must be both marrying and giving in marriage before their offspring can be with them (Isa. lxv. 23). They will not be subjects of another resurrection than the spiritual, of which *all* believers at their regeneration are partakers (Matt. xix. 28; John xi. 25; Titus iii. 5; 1 Peter i. 23; Rev. xx. 6), the difference during the millennium being *in the degree* of the resurrection life, and not in the kind, which is equally common to all the seed of Abraham (Ezek. xxxvii. 5; Gen. xv. 5; Gal. iii. 26–29). Nor will they live any longer upon the earth than the fixed period appointed to man in this world (Psalm xc. 10), notwithstanding their exalted attainments in wisdom make them appear as if they did live longer (Isa. lxv. 20). For Isaiah's figures for the age of millennial believers, evidently point to their

maturity in the fruits of the Spirit, and not to the length of their natural existence, as at first sight they appear. The living and reigning with Christ a thousand years upon the earth is to be understood for the fourteen generations of the millennium, and not for a Methuselayan longevity during the glorious millennium (Rev. xx. 6). And the resurrection of the souls of the martyrs (not their bodies, observe) is also to be understood for the conversion of men, throughout the fourteen generations of the millennium, who shall reign *spiritually* with Christ throughout each successive generation of the millennium, and that, too, in a state of uninterrupted peace and flowing prosperity, HOLDING THE SAME DOCTRINE for which the martyrs of Jesus under Rome's persecutions were cruelly put to death (Psalm xlv. 16; Rev. xviii. 24, and xx. 4). Neither will our millennial brethren, with all their light of the moon as the light of the sun, and the light of the sun as the light of seven days, have the bodily presence of Christ among them; for the heavens MUST receive Him until the times of the accomplishment of all things (Isa. xxx. 26; Acts iii. 21). And the accomplishment of all things shall not be completed, till

the headstone of the House is brought forth with shoutings, crying, 'Grace, grace unto it!' (Zech. iv. 7). There is therefore a holy necessity for the Lord Jesus as Mediator reigning at the right hand of power, until all His enemies are made His footstool (Psalm cx. 1; 1 Cor. xv. 25). No creature therefore must attempt to alter these TWO MUSTS of inspiration, for the Scriptures cannot be broken (John x. 35). For JEHOVAH sware, and will not repent, that Christ is to be a priest for ever after the order of Melchisedec (Psalm cx. 4; Heb. vii. 21); and the body of Christ is inseparable from His high priesthood in heaven, until the mystery of God is finished (Heb. viii. 4; Rev. x. 6, 7). Now, the mystery of God in the extraction of Adam's rib (the Church) while he sleeps (Gen. ii. 21, 22, 23), which is the salvation of the third part of mankind to replace the Dragon's apostasy (Zech. xiii. 8; Rev. xii. 4), will not be finished till the little season that FOLLOWS the millennium has completed its last day and hour (Zech. iv. 7; Rev. xx. 3): and of that day and hour knoweth no man; no, not the angels which are in heaven; neither the Son, but the Father only (Matt. xxiv. *36; Mark* xiii. 32). Neither shall our millennial

brethren, with all their high-toned spirituality of character, and their eminent sanctity as saints, have any of the spiritual body about them that belongs to the resurrection morning, or have anything in the substance of their bodies whatever, to make them at all equal to the angels which are in heaven, or exempt them from the mortal stroke of death, which is appointed unto all men (Heb. ix. 27; Luke xx. 36; 1 Cor. xv. 44). But they will be in every respect men of like passions with ourselves, and they shall compose the Church militant in this mortal state, notwithstanding the extension of her peace like a river, and the glory of her prosperity like a flowing stream (Isa. lxv. 21; lxvi. 12).

Having now seen that the millennial Church, as composed of Jew and Gentile, will be universally made up of flesh and blood, we shall proceed to prove the aptitude of the angels to produce in the millennial Church a reflection of Paradise by their ministration. First, THEIR NATURE: it is JEHOVAH, the God of the spirits of all flesh, 'who maketh His angels spirits, His ministers a flaming fire' (Psalm civ. 4). THEIR RANKS: Thrones, dominions, principalities, and powers (Col. i. 16). THEIR BOLDNESS: 'So He drove out the man;

and He placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life' (Gen. iii. 24). 'And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee because *thy* way is perverse before me' (Num. xxii. 32). 'So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth' (Matt. xiii. 49, 50). THEIR NUMBERS: 'The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place' (Psalm lxviii. 17). 'I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him' (Dan. vii. 9, 10). 'But ye are come unto Mount Zion, and unto the *city* of the living God, the heavenly Jerusalem, and

to an innumerable company of angels' (Heb. xii. 22). THEIR SWIFTNESS: 'And He rode upon a cherub, and did fly; yea, He did fly upon the wings of the wind' (Psalm xviii. 10). 'Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation' (Dan. ix. 21). THEIR WISDOM: 'And their whole body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four (Cherubim) had' (Ezek. x. 12). 'And my lord is wise according to the wisdom of an angel of God to know all things that are in the earth' (2 Sam. xiv. 20). 'And he' (Gabriel) 'informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding' (Dan. ix. 22). THEIR ZEAL, STRENGTH, REVERENCE, HUMILITY, AND WORSHIP: 'Bless the LORD, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His Word' (Psalm ciii. 20). 'Worship Him, all ye gods' (Psalm xcvii. 7). 'In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the

temple. Above it stood the Seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy *is* the Lord of hosts: the whole earth *is* full of His glory' (Isa. vi. 3). 'And I beheld, and I heard the voice of many angels round about the throne, and the living creatures and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing' (Rev. v. 11, 12). THEIR WORK IN THE KINGDOM OF CHRIST—'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' (Heb. i. 14.) They ministered at the announcement, birth, temptation, passion, resurrection, and ascension of the Lord Jesus (Luke i. 26; ii. 9–15; xxii. 43; xxiv. 51; Matt. iv. 11; xxviii. 2; Acts i. 10; Psalm xxiv. 7). IN THE KINGDOM OF GOD they are subject unto Christ who is the Head of all principality and power, and might and dominion (Eph. i. 21; *Col. ii. 10;* 1 Peter iii. 22). They sang together

when the 'corner-stone' of our beautiful world was laid, and shouted at the memorable event for joy (Job xxxviii. 6, 7). They are employed in God's providential government of the world, and have the charge of nations (Rev. viii. 7; xi. 15; Ezek. i. 21; Dan. x. 13–21; xii. 1). They are the guardians of God's dear saints in the hour of danger, and are His instruments to deliver them (Psalm xxxiv. 7; xci. 11, 12; Acts v. 19, 20; xii. 7–10). They carry the souls of the righteous into Abraham's bosom, and are their fellow-worshippers in Heaven (Luke xvi. 22; Rev. v. 11; xxii. 9). They visit with plagues, and execute punishments on devoted cities and individuals (Gen. xix. 1, 28; Exodus xii. 23; 2 Sam. xxiv. 16, 17; 2 Kings xix. 35; Acts xii. 23). Their power over the elements to produce peals of thunder exceeds our present comprehension (Exodus xix. 16). The blast of a trumpet in the hands of an archangel shall be the signal of Christ's approach to raise the dead and judge the world (1 Cor. xv. 52; 1 Thess. iv. 16). ALL the holy angels shall come with Christ to the final judgment of the world, and they shall then be employed by Christ in the execution of His judicial proceedings (Matt. xxv. 31; Luke xix. 24, 27). In a word, they are

His mighty angels for the execution of His mighty plans in all places of His dominion (Matt. xiii. 30, 41, 42; 2 Thess. i. 7). Now, as their services to the Church as MINISTERING SPIRITS illustrates their nature to the highest advantage, they must be more in their element in ministering to the heirs of salvation than in their starry courses fighting against Sisera (Judges v. 20; Acts xii. 7–10; Rev. xxi. 9). What then will be the spiritual paradise which they will produce in the millenial Church? And what the fire, with which they will inflame every tongue, from off the altar, and what the height to which they will exalt, to emulate the heavenly hosts, when with God and the Lamb they mingle UNSEEN in her assemblies, to create Jerusalem a rejoicing and her people a joy. Hallelujah. Amen (Psalm xlv. 14, 15; Isa. iv. 5; lxv. 18).

Let us look, moreover, at their prodigious power over matter to clothe the eternal Majesty of Glory with majestic grandeur, according to the occasion. Those terrible appearances produced on Mount Sinai at the giving of the Law were all done by the mighty angels (Acts vii. 53; Gal. iii. 19). And these, I apprehend, included the blast of the trumpet, the noise of the thunder, the flashes of the lightning,

the quaking of the mountain, the smoking of the mountain, the voice of the tempest, the trembling in the camp, the thick darkness, and the devouring fire (Ex. xix. 16–19; Heb. ii. 2; xii. 21). And all these, I further apprehend, are intended to teach us the glory and honour they inherit in the kingdom of God, as His angels, and what they can do in serving God when necessary; and chiefly their great superiority over us, in this present state of flesh and blood, and the utter impossibility of the Church on earth ever becoming a reflection of Paradise, without their ministration (1 Cor. xv. 50). But 'the virgins, her companions that follow her, shall be brought unto Thee; with gladness and rejoicing shall they be brought: they shall enter into the King's palace.' And the heavenly state of the Church, in the millennial day, will show their equality for the Divine design, to make Jerusalem a praise in the whole earth, and a typical representation of God's eternal kingdom (Isa. lxii. 7).

Having proved, from the Scriptures, the fitness of the angels to produce in the Millennial Church, as universally made up of flesh and blood, a reflection of Paradise, let us now look at the desire which the angels have to look into redemption;

and we shall therein behold their all-absorbing interest in man's salvation, and the joy which they shall introduce into the Millennial Church, arising out of that interest (1 Peter i. 12). Attention to the construction of the ark, with the Cherubim of glory looking toward the mercy-seat, will strengthen our view of this wonderful subject. 'And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: And he overlaid it with pure gold within and without, and made a crown of gold to it round about. And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. And he made staves of shittim wood, and overlaid them with gold. And he put the staves into the rings by the sides of the ark, to bear the ark. And he made the mercy-seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. And he made two Cherubim of gold, beaten out of one piece made he them, on the two ends of the mercy-seat; one Cherub on the end on this side, and another Cherub

on the other end on that side: out of the mercy-seat made he the Cherubim on the two ends thereof. And the Cherubim spread out their wings on high, and covered with their wings over the mercy-seat, with their faces one to another; even to the mercy-seat-ward were the faces of the Cherubim' (Ex. xxxvii. 1-9). Now, every article of furniture in the tabernacle of witness was exactly made according to their pattern, which was shown to Moses in the mount (Ex. xxv. 9, 40). And in proportion to the extent which the people of God under the old covenant understood these patterns, to that extent they understood the spiritual and heavenly things to be revealed under the Gospel (Heb. ix. 23).

But of all the articles of furniture in the tabernacle which prefigured Christ, none was more significant than the ark of the covenant in the Holy of Holies. In it we behold the archetype of all the types under the old dispensation, and the grand typical embodiment of salvation by GRACE. And, like the key-stone in the arch, it gave solidity and importance to all the rest of the types, as they stood in relation to it, and crowned the whole as the typical head of all the heavenly patterns.

The RENEWED tables of the law of God in the ark of the covenant, showed that the same law which was broken in Adam as a covenant, was to be renewed and obeyed in Christ, the second Adam, the Lord from heaven. And in the renewed tables of the law being placed in the ark, beneath the Cherubim, we behold Jesus, for the suffering of death, made as the Son of Man, a little lower than the angels (Psalm viii. 5; Heb. ii. 9). And in the unbroken tables of the law being placed at the same time underneath the mercy-seat, we behold therein the perfection of Christ's obedience unto death, as the basis of Jehovah's mercy-seat in heaven. And in the Cherubim of glory being made out of one piece of beaten work with the mercy-seat, we see the oneness of the Cherubim with God's mercy toward His lost sheep of the family of man. And as the two Cherubim of glory represented the two parts of the stars which the Dragon's tail could not draw into apostasy, we see therein the unison of all the thrones, dominions, principalities, and powers in heavenly places with that MERCY, until by their ministration it is completed. Hallelujah. The ark, with its two tables—one Christ with the *law* of God written in His heart (Psalm xl. 8)—

and the mercy-seat, with its two Cherubim, are also noteworthy, as numerically representing the elect angels and elect man in three parts. For when the Dragon's tail drew the third part of the stars (Rev. xii. 4), the two parts that remained faithful to God showed the elect angels (1 Tim. v. 21); and when Jehovah said, 'Awake, O sword, against My Shepherd, and against the Man that is My Fellow,' His mercy to the third part showed His beloved elect (Zech. xiii. 7–9).* All chosen in Christ Jesus before the foundation of the world are therefore one part (Eph. i. 4); and the two Cherubim of glory representing the elect angels, who kept their first estate, are two parts. And as one part taken from three parts leaves two (Rev. xii. 4), and two parts taken from three parts leave one (Zech. xiii. 8), the elect and non-elect are thus numerically equal in the creation of God. Amen. 'Even so, Father; for so it seemed good in Thy sight' (Rom. ix. 13; Matt. xi. 26). The mercy-seat of the ark itself, moreover, is full of heavenly signifi-

* No man can deny the Bible doctrine of election without being GUILTY of *irreverence* for the Word of God! IRREVERENCE!! 'What is this that thou hast done?' 'Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?' (2 Tim. ii. 19.) Wherefore hast thou despised the commandment of the Lord?

cance, as typically representing the triumphant resurrection of the Lord Jesus, and His ascension and enthronement between the Cherubim in heaven as the true mercy-seat of Jehovah (Psalm xcix. 1). In Isaiah's vision of Jehovah sitting upon a throne high and lifted up, with the Seraphim standing above it, we have a majestic illustration of this truth prophetically (Isa. vi. 1, 2). But in John's glorious vision of heaven opened, we are favoured with the full manifestation of it as an accomplished reality, if the original language in the book of Revelation had been correctly rendered (Rev. iv. 6–9; v. 6). The Living Creatures (Cherubim) are not beasts, as our translation says; they are the highest order of created spirits (Archangels) in the hierarchy, and have the control of all the rest (Jude 9; Rev. xii. 7). And they form the most glorious part of all things made by Christ (Col. i. 16), and are His chief instruments for judgment in the four winds (Psalm ix. 7; xviii. 10; Ezek. i. 4–28; x. 1–22). And for this he has endowed them with intelligence, boldness, strength, and swiftness, in the highest degree of created perfection; and their work for Him is swift as the lightning's flash, and, when done, like the beautiful

beryl (Ezek. i. 14–16). And His honourable and glorious work by and above them is like the lovely sapphire stone, and bright as the terrible crystal (the diamond) (Psalm cxi. 3; Ezek. i. 22, 27). God's works of providence, through the operation of the Spirit, have also a connection with their honoured instrumentality, from what Ezekiel the priest, the son of Buzi, saw (Ezek. 1st chap.). To call the chief instruments of His ONE glorious providence beasts, is therefore to commit a blunder before Him in the highest degree *beastly* (Ezek. i. 15; x. 13). For the lofty honours of the Cherubim in connection with the throne of God, held from their creation with the highest holiness and the deepest humility, call for our highest admiration of the work of God; and entitle them, as the four great ministers of His glorious kingdom, to our deepest reverence, as THE LIVING CREATURES. We cannot, therefore, from these considerations, degrade them under the opprobrious term of beasts without being guilty of an error before God abominably *beastly*. Nor can we have a correct apprehension of the central Glory of Paradise, from our STUPID rendering of the original as it presently stands. It becomes us, then, to have the error in

our translation soon corrected, that every one of us may be able to read in our own language the wonderful works of God; and that sin may be prevented in the sight of Infinite Holiness, Who requires us to name the Living Creatures as He has been pleased to name them in His word.

Having seen, then, from the construction of the ark, the sympathy of the angels with the Lord Jesus in His salvation of lost sinners, let us now proceed with all uprightness to apply the subject. Now, if the joy of our Redeemer, over ONE sinner that repenteth, gives joy in the presence of the angels of God, from their united sympathy with the rejoicing Saviour over the saved sinner (Luke xv. 10; xix. 10), then Christ's rejoicing over His Church, as the bridegroom rejoiceth over the bride, must greatly increase the angels' joy (Isa. lxii. 5). For if Christ's rejoicing over ONE saved soul gives the angels joy; His rejoicing over many saved ones must give them much joy (Isa. liii. 11). What then will be the influx of joy which the angels will bring into the Millennial Church, when 'the virgins, her companions that follow her, shall be brought unto Thee'? and what the spiritual paradise they will, in her, produce, and what the exalted

service they will strengthen her to render, and what the intelligence and boldness they will instrumentally give her for God, and what the love and zeal they will infuse into her, and what the wisdom and knowledge they will actively assist her to attain, and what the holiness and righteousness they will swiftly help her to reach, and what the purity of admission they will be at all her gates, and what the wall of fire they will be around all her glory, and what the heavenly aspect they will give to her whole character, when God and the Lamb brings them with their music, and mirth on every side of the Church, to make their millennial residence in her palace? (Psalm xlv. 14, 15.) Hallelujah.

Beloved, there is seen to prevail a happy harmony between all the parts of Divine revelation, after we set ourselves in right earnest to search the Scriptures. And where they reveal to us a GREAT truth in one place obscurely, they usually reveal to us the same truth in another place clearly; and thus the darkest portions of Divine revelation are always irradiated by its plainest portions. Hence the importance of having a correct acquaintance with the whole Bible, if we would rightly under-

stand the holy Scriptures. And that the angels shall be in superior numbers in the Millennial Church we may see clearly from Ezekiel's frame of a city, which he afterwards describes as a temple, if we take heed to the pattern (Ezek. xl. 2). For, in Ezekiel's temple, which is a prophetical pattern of the Millennial Church in this world, a palm tree between every two cherubs is represented on the wall of the house from the ground up to the ceiling—the palm tree representing the believer, and the cherubs representing the angels, and the interlacing of the cherubs with the palms showing their proportions to be two to one. Now, in this representation of palms and cherubs all through and over the walls of the house, we SEE CLEARLY the agency of angels in connection with the millennial glory of the Church, as a divinely-appointed instrumentality for a very glorious end; and that end will be the glory of God universally visible throughout the Millennial Church in this world (Isa. lx. 2); making her in a most glorious manner a bright reflection of Paradise, and the great foreshadowing type of the endless felicity of heaven, when elect-angels and elect-men shall inherit the kingdom to come, and both shall be an

eternal habitation of God through the Spirit, to serve Him in His glorious temple for ever (Ezek. xli. 16–20; Matt. xxv. 34).

Now unto God only wise be glory in the Church by Jesus Christ throughout all ages, world without end. Amen.

CHAPTER V.

All Things New in the Millennial Church.

'AND thou shalt be called by a NEW name, which the mouth of the LORD shall name' (Isa. lxii. 2, 4). 'For, behold I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold I create Jerusalem a rejoicing, and her people a joy' (Isa. lxv. 17, 18). 'And I saw a *new* heaven, and a new earth, for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, *new* Jerusalem, coming down from God out of heaven, prepared as a Bride adorned for her Husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be

His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things NEW' (Rev. xxi. 1–5). John's description of the millennial glory of the Church of Christ is the grandest within the great compass of divine revelation. And the above quotation from his luminous writings on the light-giving subject, viewed in connection with Isaiah's foregoing prophecies, evidently contains a double prophecy in one deliverance; pointing, first, to the millennial glory of the Church of Christ in this world, and, ultimately, to the whole glorified Church of God in the new heavens, and the new earth, wherein dwelleth righteousness (2 Pet. iii. 13). Notice here, then, 'the true sayings of God,' in their first application, figuratively descriptive of the millennial state of the Church of Christ in this world (Rev. xxii. 6)—FIRST, 'And there was no more sea.' The sea, in prophecy, is the grand emblem of all trouble, and the restless motions of wicked men (Psalm lxviii. 22; lxxxix. 9; xciii. 4;

Isa. lvii. 20). When, therefore, the abundance of the sea (*the populous, wicked world*) shall be converted to the Church of Christ, and the fruitful land of Judah shall everywhere appear, in the figurative sense of the Spirit's language, there shall be, in the world, no more sea (Psalm lxvii. 6; Isa. lx. 5). In the universal conversion of wicked men to the faith of Jesus, behold, then, the force of the significant figure, 'and there was no more sea.' SECOND, 'And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.' We refer the reader to the third chapter of this book for our exposition of the holy city, new Jerusalem, under the figure of the Bride, the Lamb's wife (Rev. xxi. 9, 10). THIRD, 'And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.' The great voice which the Apostle heard out of heaven, saying, Behold the tabernacle of God is with men, is a prophetical figure for the voice of God's Millennial providence, universally announcing His *habitation* with men (Rev. xi. 15). And, as this

shall be clearly visible throughout the Millennial Church in this world (Isa. lx. 1, 2), as well as universally vocal in God's holy providence in the world, God shall then be supremely loved, and daily delighted in, and everywhere enjoyed throughout the whole world. But

> 'The ever flowing fulness
> Of their chiefest joy, it lies
> In God, as seen in Jesus,
> Still in burning beauty rise.'

FOURTH, 'And God shall wipe away all tears from their eyes.' This teaches us that, during the Millennium, tears for meat are no longer to be His children's portion, and that He will displace, with the enjoyment of Himself, in both Jew and Gentile, all the weeping which was inseparable from their former sorrow (Psalm xlii. 3; cxxvi. 5). O, how delightful it must be for believers in Jesus to live in this world in these happy times! God above them, God beneath them, God around them, and God in them, as their lifelong portion, ending in heaven, shall displace their six days' (6000 years) sorrow with everlasting joy (Psalm cxix. 136; cxxxix. 21; Isa. xiv. 3; li. 11). There is evidently intended, in this verse, strong consolation to the

beloved Jewish nation, after their re-establishment in Palestine, consequent upon their conversion; for their weeping, connected with their belief in the Messiah, whom they have for ages pierced by their sin and unbelief, is emphatically foretold in the Scriptures of Truth; but their sorrow, on their reception of the TRUTH, shall be all turned into joy, and their joy no man taketh from them, in that day (Zech. xii. 10–12). FIFTH, 'And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.' These words, as applicable to the Millennial Church, appear to have a fourfold signification. 1. That God's children are no more to be killed, all the day long, nor accounted as sheep for the slaughter (Rom. viii. 36; 2 Cor. iv. 11). 2. That after they have finished their cloudless course in this world, such will be their abundant entrance into His everlasting kingdom, that their departure shall be far more like a translation than death, from their *Sun* never going down (Isa. lx. 20). 3. That there shall be no more the death of the body, resulting in the death of the soul, in either the Jewish or Gentile section of the Church of Christ, throughout the glorious Millennium. 4. That there shall be no

more pain in believers from the presence of offensive hypocrites in the Church of Christ, nor from rebellion against God in its former high-handed manner in the world. SIXTH, The life-giving words of the *King* upon the throne, 'Behold, I make all things new,' are His sure guarantee that, during the Millennium, no more perilous times shall be in His Church, and none of her former troubles (2 Tim. iii. 1–7; Isa. lxv. 16); for His holy Jerusalem shall be then co-extensive with the world, and have His Spirit in the highest degree (Psalm lxxii. 8; Dan. vii. 27; Isa. lx. 21; Rev. xxi. 16, xxiv. 27, and xxii. 2; Isa. xxx. 26; Rev. xxi. 11). SEVENTH, Note that He who sat upon the throne (for it is the same GLORIOUS ONE who sits enthroned between the Cherubim in heaven) shall sit enthroned in the holy Jerusalem throughout the glorious Millennium; for the Prophet Jeremiah tells us—'at that time they shall call *Jerusalem* the throne of the LORD; and all the nations (*of the saved*) shall be gathered unto it' (Jer. iii. 17; Rev. xxi. 24–26). Thus, in the co-extension of the Church of Christ with the world, and all in the Church full of the Spirit of Life in the millennial degree, and thus including the conversion of Israel, and their

re-establishment as a nation in their own land, together with their exalted position in the Church of Christ, and every idol in the world utterly abolished, behold the beauty of the Divine beatitude, 'Behold, I make all things new.' Hallelujah. Amen.

CHAPTER VI.

Satan Bound and Imprisoned during the Millennium.

'AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the Dragon, that old Serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season' (Rev. xx. 1–3).

Now, as in making of paper, if the power that propelled the tearing piece of machinery be bound, the teeth that tore the fabric to atoms will cease to tear any more; so, while the bottomless pit holds the Serpent fast under seal, the persecuting rage of the Dragon can never appear. And thus the restraint put upon Satan, throughout the Mil-

lennium, will disarm all his seed from doing any mischief to the Woman they hate (Rev. xii. 17). 'Fear and dread shall fall upon them; by the greatness of Thine arm they shall be as still as a stone; till Thy people pass over, O LORD, till the people pass over, which Thou hast purchased (Ex. xv. 16). Hallelujah. Amen.

It is somewhat remarkable, that, while the Church of Christ during the Millennium shall be a typical representation of God's eternal kingdom, the synagogue of Satan in the bottomless pit will be a counter representation of Abaddon's eternal kingdom of darkness in hell fire after the judgment (Dan. iv. 36; Rev. xx. 10).

The bottomless pit in this Scripture appears to point exclusively to the place where lost spirits are shut up in prison; the state of which place is also eternally bottomless, in its revolt from the Most High God, and bottomless in its misery as a punishment for sin (1 Pet. iii. 19; Jude 13).

CHAPTER VII.

Wicked Men in the World During the Millennium.

'BUT the miry places thereof and the marshes thereof shall not be healed; they shall be given to *salt*' (Ezek. xlvii. 11).

'But the rest of the *dead* lived not again until the thousand years were finished' (Rev. xx. 5).

'For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie' (Rev. xxii. 15).

Although wicked men will be reduced to inferior numbers throughout the glorious Millennium, it is plain, from these Scriptures, that they are not to become an extinct class in the world, during the millennial reign of the Church, but shall be found here and there in certain parts of the world, even then, rejecting the Gospel of Christ, and remaining under the curse. So that the children of the wicked one, or the tares in the parable, shall con-

tinue in the world to the end of time (Matt. xiii. 36–43). The text, 'And there shall be no more curse:* but the throne of God and of the Lamb shall be in it,' applies *only* to the Church in her millennial blessedness, and not to wicked men in the world, outside the Millennial Church (Rev. xxii. 3). But the dead not living till the end of the Millennium shows that they shall be as powerless to persecute the Church of Christ, until the Millennium close, as if they had been buried in the bowels of the earth till the millennial banquet is ended.

The text, 'But the rest of the dead lived not again until the thousand years were finished,' shows *the divine restraint on the seed of the serpent throughout the glorious Millennium,* preventing even the slightest motion of their tongues, wherever they exist, against any of the number of the children of Israel (Ex. xi. 7). 'Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew' (Deut. xxxiii. 28; also Psalm lxxxi. 15). Hallelujah. Amen.

* The withdrawal of the CURSE from the Jewish nation appears to be particularly included in this prophecy of Scripture *(Isa. vi. 8–13;* Mal. iv. 6).

CHAPTER VIII.

The Light of the Millennial Church.

'AND he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal' (Rev. xxi. 10, 11). 'And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof' (Rev. xxi. 23). 'And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever' (Rev. xxii. 5). 'The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy

sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended' (Isa. lx. 19, 20). 'Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of His people, and healeth the stroke of their wound' (Isa. xxx. 26).

God and the Lamb, in their undivided oneness of Godhead, irradiating the Millennial Church with all their ineffable fulness, are unquestionably the glorious light, hid in the heavenly figures here before us. And they expressly teach us that the light of the Millennial Church shall have a high resemblance to that of heaven, both in quality and degree, and that it shall be sustained by God in enduring splendour, till it end eventually in the higher everlasting light of heaven. And as each successive generation of believers, translation-like, passes away, with the words, '*I thirst to see the Lamb in the midst of the throne, and the land that is afar off*,' quivering like the wing of a seraph upon their dying lips, instead of the fathers shall be the children; and they in turn shall reign as glorious

princes in all the earth, replenishing the Church, through each succeeding age of the Millennium, with happy numbers, until it come to its mysterious close (Psalm xlv. 16; Rev. xx. 7). O inexpressibly happy Church of Christ! thou art now become 'a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy GOD. Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate; but thou shalt be called Hephzi-bah (delight is in her); and thy land Beulah (married): for the LORD delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy GOD rejoice over thee' (Isa. lxii. 3–5). 'Hail, thou that art highly favoured, the Lord is with thee, blessed art thou among women!' 'Many daughters have done virtuously, but thou excellest them all.' In thy prudent choice of thy Saviour-God, it is first discernible; in the constancy of thy faithfulness to thy Lord, it is unmistakably traceable; in the richness of thy fruitfulness to thy God, it is conspicuously visible; and arrayed now in the glory of thy God, O how unapproachably honourable! No weapon ever

formed against thee has prospered, and every tongue that has arisen against thee has been silenced. The harlot (Church of Rome) that hated thee for thy holiness, and made herself drunk with the blood of thy saints, lies loathsome with her gaudy tinsel, eternally interred in her grave (Rev. xvii. 4–6; Isa. xiv. 11). And so shall be the end of all thine enemies. But thou, O thou fairest among women, shalt be *an eternal excellency, a joy of many generations* (Isa. lx. 15). 'The Lord thy God in the midst of thee is mighty; He will save; He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing' (Zeph. iii. 17). Amen. Hallelujah.

CHAPTER IX.

The Holiness of the Millennial Church.

'WHO is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?' (Cant. vi. 10.)

'In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD' (Zech. xiv. 20).

'Terrible as an army with banners' teaches us that the terrible holiness of the Millennial Church will strike the ungodly with something like terror; so that no hypocrite, formalist, or stranger shall desire to enter the communion of the Millennial Church without being smitten with fearfulness from the terror of God. And this aspect of her holiness, before the enemy, will preserve her communion pure for the glorifying of God; while the glory of God is visible throughout the Millennial Church (Acts v. 13).

Zechariah's figure teaches us that the highest holiness will go hand-in-hand with her swift attainment in wisdom and knowledge. And that the grand end of her unparalleled progress is to worship the LORD in the beauty of holiness (Isa. lxv. 20; also Matt. v. 8).

Millennial believers will run the race set before them to perfection, with the rapidity of *a race-horse;* the delightful ring of the bells of the horses (THE APPROACH OF THE MILLENNIAL BELIEVERS IN WORSHIP) gives constant indication of their mighty progress in HOLINESS UNTO THE LORD.

'Fair as the moon, and clear as the sun,' are two emblems of the Church, *in that day* when the branch of the LORD shall be *beautiful* and *glorious*, and the fruit of the earth shall be excellent and comely *for them* that are escaped of Israel (Isa. iv. 2). Hallelujah. Amen.

CHAPTER X.

The Peace of the Millennial Church.

'FOR thus saith the LORD, Behold, I will extend peace to her like a river' (Isa. lxvi. 12).

These words imply (for they point to millennial times) that the peace of the Church in the millennial day shall be in quantity, solidity, and extent, undoubtedly great. It shall be great also to the millennial believer, from the moment that he is justified by faith, and has peace with God through our Lord Jesus Christ. And after he enters in through the gates into the city (*for there shall be no admission into the Millennial Church before conversion*, Rev. xxi. 12, 27), it will increase in dimension and stillness—like a river approaching the sea—till he enters the peaceful ocean of the love of God, amidst the sea of glass in heaven (Isa. lvii. 1, 2; Rev. iv. 6). Hallelujah. Amen.

CHAPTER XI.

The Wall of the Millennial Church.

'IT had a wall great and high' (Rev. xxi. 12). 'And the building of the wall of it was of jasper' (Rev. xxi. 18).

The Glorious Salvation of the Lord Jesus Christ, as held and taught by the pastors and teachers of the Millennial Church, is, beyond all doubt, this wall of jasper (Isa. xxvi. 1; Ezek. xlvi. 23, 24). And that it shall be *chiefly* composed of Jewish pastors and teachers, trained under Jewish doctors at *Jerusalem*, there is much reason to believe (Isa. lxi. 6, lxvi. 21; Jer. iii. 15–17). For the request for Jewish pastors, from all parts of the world, will be equal to the supply of the twenty chambers at Jerusalem (Ezek. xlv. 5). For these twenty chambers * are evidently to become the

* As these twenty chambers are to be erected for the use of *the Levites*, after the re-establishment of the Jewish nation

great outlet of the Jewish nation, into all parts of the world, during the glorious Millennium (Psalm xlv. 16; Isa. lxvi. 19). For there the flower of the Jewish nation will repair, to be trained for the millennial ministry (Ezek. xlviii. 19). And there they will acquire a fitness to form a part of the wall, that will make them shine like a jasper stone, wherever they appear (Cant. viii. 10). And, from thence, they shall depart to distant parts of the world to gather in the nations into the Church of Christ (see Chapter xvi.), and in HER they shall show themselves to be *the right hand** of the body of Christ by their labours more abundant in the kingdom of Christ (Isa. lxvi. 20).

The jasper stone† is remarkable for its hardness, preciousness, purity, and beauty. The Jewish people are an elegant, clear-sighted, highly-gifted, and hardy race. And when their sons are exalted to

in Palestine, it is evident that they are to become the great Jewish school of the prophets, in the centre of the holy oblation, where the Jewish youth shall be instructed in all the languages of the earth, and efficiently trained for the millennial ministry.

* The right hand pillar, Jachin, which stood in the porch of Solomon's Temple, prefigured the place of the Jewish nation in the Millennial Church of Christ (1 Kings vii. 21).

† The jasper stone in the book of Revelation appears to be that species of gem which we call the diamond.

form a part of this wall, they shall endure hardness as good soldiers of Jesus Christ, and shall be richly adorned with eminent gifts and graces for the edification and establishment of the Church of Christ. And from their high official position in the Millennial Church, they shall, in a sense, rule over their enemies in the descendants of those who formerly oppressed them; and shall be to God for a praise and an honour before all nations, throughout the glorious Millennium (Isa. xiv. 1, 2; Jer. xxxiii. 9).

The glorious salvation of the Lord Jesus Christ, as held and taught by the millennial ministry, will give the Millennial Church an habitual realisation of the durability, extent, excellency, and all-sufficiency of the GLORIOUS SALVATION OF CHRIST.

The pastoral office in the Church of Christ is above that of the Doctor, for an ancient reason which the Spirit tells (Ezek. xliv. 10–16). And priests, in the prophetical sense of the word, are pastors; and Levites, in the prophetical sense of the word, are doctors (Isa. lxvi. 21).

The reader is particularly requested to examine minutely all the Scripture texts referred to in this chapter, in the light of the Spirit. Hallelujah. *Amen.*

CHAPTER XII.

The Foundations of the Millennial Church Wall.

'AND the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb' (Rev. xxi. 14). 'And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst' (Rev. xxi. 19, 20).

The Doctrine of Christ, as taught by the twelve apostles of the Lamb, is beyond all dispute these twelve foundations (1 Cor. iii. 10). And although all the twelve have not committed to writing the doctrine which they taught to fit this, the doctrine of the six apostles that has reached us

contains the doctrine of all the rest. Now, as it is the wall of the city that is represented as having these twelve foundations, this shows that the great salvation, which the millennial ministry shall proclaim, will have its foundation ALONE in the truth of the twelve—the precious stones illustrating the preciousness, purity, durability, and excellency of the apostles' doctrine. For, as it did not seem good in the sight of the Lord Jesus personally to commit any of His saving doctrine to writing, our acquaintance with Him can only be learned through the writings of His inspired apostles. And since we are assured that they spake as they were moved by the Holy Spirit, which was, and still is, Christ speaking to us through their instrumentality (Acts ii. 4; 2 Cor. iii. 17), we cannot too highly value the doctrinal teaching of the apostles; for this gives a superiority to their writings which is to be found in no other book: and makes every word which they wrote no other than THE WORD OF CHRIST, which alone can give us a saving knowledge of His great salvation, and by which alone we shall be judged at the last day from the thrones of the twelve apostles (John xii. 48; 2 Tim. iii. 16; Rev. xxii. 19; Matt. xix. 28).

Glory to God in the highest for the New Covenant Scriptures, which complete in such a glorious manner the sacred canon of inspiration for our infallible guidance to glory! And glory to God in the highest for having in His ever adorable Providence preserved His holy oracles pure and entire to us through the dark ages down to the present hour! Hallelujah. Amen.

CHAPTER XIII.

The Gates of the Millennial Church.

'AND (*the city*) had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates' (Rev. xxi. 12, 13). 'And the twelve gates were twelve pearls; every several gate was of one pearl' (Rev. xxi. 21).

The twelve Gates of Pearl are the honoured servants of Christ, who shall, during the Millennium, admit, *through the doctrine of the twelve apostles*, the twelve tribes of the children of Israel, or the twelve classes of true believers, into the Millennial Church, from all parts of the world. And the twelve pearls include *all* the pastors of the flock of Christ, in every Church, all over the world, throughout the glorious Millennium. For if they

(the pastors) shall have the labour more abundant connected with leading sinners to Christ, it is right that they should have the honour more abundant of admitting them into the Church of Christ. The pastors * of the Millennial Church, after God's own heart, are, therefore, in the purity of their official dignity, these glorious pearls. And as the twelve gates are said to be guarded by twelve angels, this shows that the millennial ministry shall be so closely kept by guardian angels that none will be admitted to the fellowship of the Millennial Church but true believers in Jesus (see Chapter IV.). The unbeliever will thus be clearly discerned on approaching her gates, and shall be solemnly rejected, with an awful warning; while the true believer will be seen in the image of the applicant, *and his obedience to the faith*, and received with joy into the glorious city (Rev. xxii. 4, 14).

All who enter in through the gates into the city are likely to do so before a whole congregation. 'Through the gates into the city' implies a public

* There is much reason to believe that the pastors of the Millennial Church shall cleave with reverence to their official title only: for the additional title 'reverend' now given to the ministry is nowhere in Divine revelation applied to any, but God only (Psalm cxi. 9).

and an honourable admission into the Church of Christ.

The names of the twelve tribes of the children of Israel, written on the twelve gates of pearl,* show that the pastors are included along with the people, in the twelve tribes of Israel—that is, that they themselves belong to one or other of the twelve classes of true believers which they shall officially admit into the Millennial Church (Psalm cxxii. 4, 5).

The Church of Christ in every age has been exclusively made up of the twelve tribes of Israel. Only, during the Millennium, unity in the Church of Christ shall be so universally prevalent, that 'Ephraim shall not envy Judah, and Judah shall not vex Ephraim' (Isa. xi. 13). Hallelujah. Amen.

* As the sanctuary, which the Jewish nation are to erect on the north side of the holy oblation, is to be a typical representation of the Church of Christ throughout the world during the Millennium, its twelve gates may also be so expensively and skilfully finished, that each gate shall appear to the beholder as if a single pearl.

CHAPTER XIV.

No Temple in the Millennial Church.

'AND I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it' (Rev. xxi. 22).

These incomparable words are in perfect keeping with all the rest of John's glorious descriptions of the Millennial Church. We have already seen that it shall be a reflection of Paradise, and glorious beyond our utmost comprehension, from all the figures of the Spirit that describe it. But when the Lord God Almighty and the Lamb are set before us as the temple of it, we feel utterly at a loss for words to do justice to the mighty subject. But let us remember that God gave the words unto the Lord Jesus, to show unto His servants the things which must shortly come to pass (Rev. i. 1): and that He is able and willing to lead us into all truth, who is the glorious Revealer of the Father, and the great Amraphel to His Church (Matt. xi. 27).

Now, the Church of God, under the old dispen-

sation, reached its highest point of prosperity in the days of Solomon. But the Temple * service, at that prosperous period, subjected many of the people of God to a lengthened journey, very difficult for them to accomplish. And the types of the Temple imposed on all believers a greater journey to reach their significance, which few of them ever accomplished till their arrival in heaven. But in the Millennial Church, this Temple difficulty in type and travel shall be done away, for ever, by the Lord God Almighty and the Lamb being spiritually the Temple † of it. So that the Millennial Church, as composed only of true believers, will, from generation to generation, be in God and the Lamb at all times—by night and by day, at home and abroad, in the house and in the church, on the land and on the sea, in life and in death. For all this, observe, being the privilege of the 'IT,' for the city—New Jerusalem—coming down from God out of heaven —implies the whole kingdom extending from sea

* Solomon's Temple is the great old covenant type of the Church of Christ in millennial times; and the study of it will be found interesting to the student of revelation who desires further light on the glorious Millennium.

† The Church of Christ, at her highest point of prosperity, appears to be set over against the ancient Jewish Church at *its culminating* point of prosperity in John's vision.

to sea, and from the river to the ends of the earth (Psalm lxxii. 8). O holy 'IT,' what shall be thy aspect in such a Temple? O glorious 'IT,' what shall be thy worship in such a Temple? O lovely 'IT,' what shall be thy excellence in such a Temple? O rapturous 'IT,' what shall be thy experience in such a Temple? O peaceful 'IT,' what shall be thy peace from God in such a Temple? O princely 'IT,' what shall be thy power with God in such a Temple? O prosperous 'IT,' what shall be thy wealth from God in such a Temple? O mighty 'IT,' what shall be thy majesty in such a Temple? O Christlike 'IT,' what shall be thy completeness in such a Temple? Always in thy sweet Temple praising and blessing God—O how highly favoured! Amen to all thy exalted service. Hallelujah. Amen, and amen.

This text, as applicable to the blessedness of heaven, is perhaps *the richest in the whole Bible*, and there is subject-matter here for many sermons.

No man can be in God without being in the Lamb, and no man can be in the Lamb without being in God: such is the unity of the Godhead in the great mystery of godliness, as manifested in the Lamb, Jesus Christ (John xvii. 3; 1 Tim. iii. 16).

CHAPTER XV.

The Unity of the Millennial Church.

'NEITHER pray I for these alone, but for them also which shall believe on Me through their word; that they all may be ONE; as Thou, Father, art in Me, and I in Thee, that they also may be ONE in Us: that the world may believe that Thou hast sent Me' (John xvii. 20, 21).

This petition of the Lord Jesus, for the unity of His Church in this world, shall most certainly be answered. For the Father loveth the Son, and heareth Him always, and showeth Him all things that Himself doeth (John xi. 42). And that the Millennial Church shall be in possession of the answer, the last clause of this Scripture expressly declares (John xvii. 21). For if the unity of the Church, like a mighty magnet, is to draw the world into the Church, then the UNITY of the Church must prevail till the world is in the Church. And

all Scripture points to the millennial period of the Church, as the day in which all nations shall clap their hands to God, and call Jesus blessed. We may safely conclude, therefore, from this Scripture, that the Millennial Church, as composed of Jew and Gentile, will be ONE in worship, doctrine, and practice, all over the world.

As far as I understand the Scriptures, the *unity* of the primitive Church at Jerusalem will be universal in the Millennial Church on a far higher scale (Acts iv. 32). All the kindreds of the earth in their different languages shall speak the language of Canaan ONE WAY. No sectarian Babel shall exist to confuse the language from the one end of heaven to the other. The whole earth in matters of faith, and explaining it, shall be of ONE lip and ONE language. And, as in that day, the LORD shall be King over all the earth, and His Name ONE, the Millennial Church shall submit to the authority of God as taught in HIS WORD, as the foundation of their heavenly unity (Zech. xiv. 9). Hallelujah. Amen.

CHAPTER XVI.

The Extent of the Millennial Church.

'AND the city lieth foursquare, and the length is as large as the breadth. And he measured the city with the reed twelve thousand furlongs. The length and the breadth and the height of it are equal' (Rev. xxi. 16).

These figures indicate that the Millennial Church shall be co-extensive with the world; and that the world, with the exception of Ezekiel's miry places and marshes, shall be co-extensive with the Church (Ezek. xlvii. 11). And lest this should be thought an overdrawn interpretation of the figures, we shall prove it clearly from the written word, by which we are commanded to prove all things (Isa. viii. 20). First, 'He shall have dominion also from sea to sea, and from the river unto the ends of the earth' (Psalm lxxii. 8). Second, 'Yea, all kings shall fall down before Him: all nations shall serve Him' (Psalm lxxii. 11). Third, 'And the king-

dom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and ALL dominions shall serve and obey Him' (Dan. vii. 27). FOURTH, 'And the LORD shall be king over all the earth: in that day shall there be one LORD, and His name one' (Zech. xiv. 9). FIFTH, 'The whole earth is full of His glory' (Isa. vi. 3). SIXTH, 'For the earth shall be full of the knowledge of the LORD, as the waters cover the sea' (Isa. xi. 9). SEVENTH, 'And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it' (Isa. ii. 2). Here (and this prophecy is alone sufficient to establish the extent of the Millennial Church) the LORD'S house is set before us under the figure of THE MOUNTAIN; but attention to the prophecy will convince us that this mountain shall have a mountain range that exceeds the limits of mortal vision: go where you will, it conspicuously meets the eye in all lands; and it is seen mightiest where humanity is most populous, and smallest as you approach the poles.

Now, the extent of the Millennial Church, thus proved and predicted, shall be completed by whatever instrumentality God is pleased to use for that purpose. And the Jews' most holy oblation to JEHOVAH, on their return to Canaan, evidently points them out to us as His instruments, by whom all nations shall flow into the Church of Christ. For to whom much is given, of them much shall be required. And in that oblation of the land to JEHOVAH—twenty-five thousand reeds square (Ezek. xlv. 1–5)—is included their oblation of *the world to the* LORD, for His favours to the house of Israel above the human race (Rom. ix. 5). And as it is a favourite mode of procedure with God to make the last first, and the least greatest in His kingdom; so, after the conversion of the Jews does take place, last and least although their call and numbers are to be, His grace will make them equal to their felt responsibility of bringing *the world* to Jerusalem (*the Church*) as their offering to the LORD (Isa. lxvi. 20). Hallelujah. Amen.

CHAPTER XVII.

The Prosperity of the Millennial Church.

'AND the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it' (Rev. xxi. 25, 26).

These words imply that the Millennial Church shall long enjoy a bright sunny day of uninterrupted prosperity all over the world, and that additions to its happy numbers shall constantly pour in, through the gates, from all parts of the world, till the glory and honour of the nations are in the Church of Christ.

The prosperity of the Millennial Church in numbers shall also singularly correspond with the prosperity of its saints toward God. For as silver was not anything accounted of, in the days of Solomon, from the abundance of the gold, eminent saints of a God-like cast will be plentiful through-

out the Church; and they shall show themselves the drinking vessels in the Temple in the exercise of their gifts, which they will cultivate to perfection to enrich the Church. 'For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron' (Isa. lx. 17).

Its great riches in the gold that perisheth is also most distinctly noted in the Scriptures of truth. 'Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee' (Isa. lx. 9). 'And to Him shall be given of the gold of Sheba' (Psalm lxxii. 15). 'The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts' (Psalm lxxii. 10). From these Scriptures, therefore, it is evident that, in addition to all the gold tribute from the kings of the earth to the *true Solomon*, certain Oriental princes and others, when possibly on a visit to the sanctuary at Jerusalem, shall there offer gifts of a *kind*, for costliness, that shall astonish the Church throughout the whole world. So that the *wealth* of all nations shall also be brought into the

Millennial Church; as well as the glory and honour of the nations. And much of this shall go to sustain the pastors of the Millennial Churches like princes (Psalm xlv. 16; Isa. lxi. 6), and to build churches of the costliest material and magnificence, like palaces (1 Chr. xxix. 1). And the rest shall be devoted to uphold the service of the sanctuary in perpetual efficiency (Psalm cl.), and to supply the wants of an important class, the poor, that shall never cease out of the land (Deut. xv. 11).

King Solomon's unparalleled prosperity in ancient times prefigured the true Solomon's prosperity in millennial times. And, as in Solomon's days, Judah and Israel were many, as the sand which is by the sea shore in multitude, eating and drinking and making merry (1 Kings iv. 20), so in the true Solomon's days the Millennial Church, as composed of Jew and Gentile, pastors and people, shall be many as the stars of the heaven for multitude: eating and drinking with JESUS at the marriage supper of the Lamb, and making merry throughout the GLORIOUS Millennium (Gen. xv. 5).

The wisdom of the true Solomon in millennial times will be heard through the gifts of the millen-

nial ministry. And there is much likelihood that the Pastors of the Church at Jerusalem (possibly twelve in number) shall always excel in gifts and graces throughout the Glorious Millennium (Ezek. xlviii. 19). Hallelujah. Amen.

CHAPTER XVIII.

The Purity of the Millennial Church Communion.

'AND there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life' (Rev. xxi. 27). 'Thy people shall be all righteous: they shall inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified' (Isa. lx. 21).

These words (Rev. xxi. 27) have a peculiar application to the purity of the sea of glass, which is at this moment before the throne of God and of the Lamb in paradise (Rev. iv. 6); or, in other words, to the purity of the Church of the redeemed in heaven, who are without fault before the throne of God, and serve Him day and night in His temple (Rev. vii. 15). And they have a very strict application to the purity of the Church of

Christ at the day of judgment, when it is certain, from this prophecy, that there shall not enter into it any thing that defileth. But that they have also an application to the purity of the Millennial Church communion, Isaiah's already-cited prophecy (Isa. lx. 21), and the whole of the apostle's foregoing descriptions of the Millennial Church, abundantly prove. And this view of the purity of the Millennial Church communion is clearly sustained by the ancient prophets of Jehovah, when speaking to us by the Spirit of the same thing. For Isaiah, the son of Amoz, when rousing the Church from her slumbers at the approach of her millennial glory, most distinctly says—'Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: *for henceforth there shall no more come into thee the uncircumcised and the unclean*' (Isa. lii. 1). And Ezekiel, in the very midst of his prophetical descriptions of the Millennial Church, after reproving the house of Israel for admitting strangers, uncircumcised in heart and flesh, into the sanctuary (a reproof applicable to the Church in our day), with all the authority of a prophet of Jehovah, says—'Thus saith the LORD GOD; *no stranger, uncircumcised in*

heart, nor uncircumcised in flesh, shall enter into My sanctuary, of any stranger that is among the children of Israel' (Ezek. xliv. 9). And Zechariah, the son of Barachiah, the son of Iddo, who was honoured of Jehovah to prophesy of the millennial glory of the Church, thus concludes his inestimable prophecy: '*Yea, every pŏt in Jerusalem and in Judah shall be holiness unto the* LORD *of Hosts;* and all they that sacrifice shall come and take of them, and seethe therein: *and in that day there shall be no more the Canaanite in the house of the* LORD *of Hosts'* (Zech. xiv. 21). Joel, the son of Pethuel, in his short but important prophecy, also speaks clearly of this very thing: 'So shall ye know that I am the LORD your God dwelling in Zion, My holy mountain: *then shall Jerusalem be holy, and there shall no strangers pass through her any more'* (Joel iii. 17). From these Scriptures, therefore, all of which are the true sayings of God, it is most certain that the Millennial Church, with all its myriads of believers, shall also be a pure communion. And in this it will take the precedence of the Church of Christ in all ages, and shall have an attraction about it, to all that are born of God, partaking of the purity of heaven,

where the pure in heart see God. Hallelujah. Amen.

The things which are impossible with men are possible with God, for with God all things are possible.

The sea of glass mingled with fire is a fit figure for the Church of Christ, in the midst of the perilous times in which we now live, with certain elements embosomed in her midst opposed to the will of God (Rev. xv. 2; 2 Tim. iii. 1–7). But God shall yet make His Church deeply sensible of her great sin, in sanctioning uncircumcised men in the bosom of His sanctuary; and when she returns unto Him (Isa. xliv. 21, 22), He will not only blot out as a thick cloud her transgressions, and as a cloud her sins, but He will also fill her with a Christ-like courage, to clear the courts of the Temple, where many have made it a den of thieves.

CHAPTER XIX.

A River of Life in the Millennial Church.

'AND He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb' (Rev. xxii. 1).

Had not a river of life been included in Ezekiel's vision of the Millennial Church, it MUST have been impossible for us, with our present light, to apply the river of life in John's vision to any other state of the Church short of paradise (Rev. ii. 7). But, as Ezekiel enters somewhat into detail, in his description, of a river of life that he saw issuing from the sanctuary, this gives us an opportunity of perceiving that both Ezekiel and John are evidently describing to us the same river, in a different way (Ezek. xlvii. 1–12). For John describes to us the river of life, as he saw it, *proceeding from its source into the midst of the city;* and Ezekiel describes to us the healing course of the

river, as he saw it, *issuing from under the threshold of the sanctuary.* The one prophet is describing to us the river of life, precisely as it appeared to him *within* the city; and the other prophet is minutely describing to us the river of life, as he saw it, *proceeding from the sanctuary* (the city and the sanctuary are ONE). Each prophet has therefore drawn his description of the river of life from the particular point to which he was led of the Spirit to view it; and by comparing spiritual things with spiritual, and explaining the one prophet by the other, we shall come to understand the vision of either, as far as it is prudent to go. Entering in, then, by Ezekiel's key, to the revelation of John, we shall proceed to explain the river of life in John's vision as a part of John's description of the millennial glory of the *Church of Christ* that he saw (Rev. xxi. 9).

The water of life, in the Word of God, is a figure for the Spirit of God in connection with the salvation of Christ by the word (John iv. 14; vii. 37, 38; Eph. v. 26). And when the Holy Spirit is largely poured out upon the Church, from the Father and the Son who gave the Spirit, the water *of* life becomes increased to a river of life, the

streams whereof make glad the city of God (Psalm xlvi. 4; John xv. 26). Now, as the Millennial Church shall be wholly composed of true believers, of a singular sanctity of character, with the strictest propriety it can be said of the Millennial Church, that the throne of God and of the Lamb shall be in it (Rev. xxii. 3). *In the extraordinary increase of the Spirit of Life therefore in connection with the salvation of Christ by the word*, behold that pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb into the midst of the city (Isa. xxx. 26).

While John beheld the glorious river of life, he saw it proceeding *from the throne of God and of the Lamb*, as its perennial source, into the city—this clearly teaches us that the throne of God and of the Lamb shall be as inseparable in the Millennial Church as they are now inseparable in heaven, from their equality of interest in the great salvation (Matt. iii. 15; John xvii. 21; 1 Tim. iii. 16). And as the beloved disciple also saw the river of life, which was proceeding from the throne of God and of the Lamb through the midst of the city, to be *clear as crystal*—this gives us to understand that the salvation of Christ, as it shall be enjoyed by

the Millennial Church in this world, and as it is now enjoyed by the Church triumphant in heaven, is a river of life of the purest kind, admitting all its partakers to the very fountain-head of the highest felicity, and to God's right hand for pleasures for evermore (Psalm xvi. 11). Hallelujah.

The proceeding of the river of life from the throne of God and of the Lamb into the city is not without an important significance to the Church of Christ—as showing the perpetuity of the stream of life into the Millennial Church, while the throne of God and of the Lamb shall be in it.

Devout attention to Ezekiel's description of this river of life issuing from the Millennial Sanctuary, through the preaching of the Gospel, has led us to believe that the rise of the waters from their hidden source within the sanctuary will be gradual, until they reach that glorious limit in the Millennial Church which John beheld in vision (Ezek. xlvii. 1–5). And I verily believe, with my whole soul, that this glorious state of things, in the Church on earth, shall be preceded with an universal concern for the honour of God and the Lamb, in the Church, before the throne of God and of the Lamb shall be in it. Hallelujah. Amen.

CHAPTER XX.

The Tree of Life in the Millennial Church.

'IN the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations' (Rev. xxii. 2).

The Lord Jesus Christ, the only begotten Son of God, as the RIGHTEOUS BRANCH, THE LORD OUR RIGHTEOUSNESS, is beyond all question the Tree of Life' (Jer. xxiii. 5, 6). And the Lord Jesus Christ has become the Tree of Life to the Church of God, by having fulfilled all righteousness on her behalf, as the appointed Mediator of the new covenant (Matt. iii. 15; Heb. iii. 2; xii. 24). And when the God and Father of our Lord Jesus Christ raised His Son from the dead, in virtue of His perfect obedience unto death, and set Him at His own right hand in the heavenly places, far above

all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, the Tree of Life was planted in the midst of the paradise of God, to flourish there in immortal fruit, as the food of the saints in light, for ever and ever (Eph. i. 20; Rev. ii. 7). Hallelujah. Amen.

John beheld this Tree of Life (for there is not another) to be in the midst of the street, and on either side of the river of life, which was streaming clear as crystal through the midst of the golden city. Now, all this teaches us that the glorious person of Christ is inseparable from His glorious salvation, and that all that Christ is, as the Tree of Life, arises out of, and is inseparable from, His DIVINE salvation. And that although *the bodily presence of Christ will not be present in the millennial paradise*, because not necessarily needful to it, yet *He will be truly present in it in His divine nature*, with something of that very power, which is proper to the paradise of God (Rev. ii. 7, iv. 2 to end); and, through the energy of His Spirit, in the souls of our millennial brethren, He shall give them to eat by faith of the same fruit, and with something of the same fruition, which the saints in light

partake of from the tree of life in paradise for ever and ever. From the ulterior pointing of the tree and river of life to the paradise of God, it is impossible to explain them in their millennial application to the Church of Christ in any other way. But it will help us greatly to a correct understanding of the blessed subject to keep always in memory that the Millennial Church in this world, and the Church triumphant within the veil, are ONE Church; and what is applicable to the former in an outer sense is also applicable to the latter in an inner and far higher sense. Hallelujah. Amen.

The representation of the tree of life on either side of the river of life is also most significant, as importing that it is His glorious Person in whom dwelleth all the fulness of the Godhead bodily as Mediator, that is, the total strength of either side of the river of life. And as it is He that liveth and was dead, Who is now alive for evermore, the tree of life shall flourish in immortal fruit, and the river of life shall flow in undiminished fulness for ever and ever. Amen.

John further beheld that the tree of life bare twelve manner of fruits, and yielded her fruit

every month. Now, this clearly teaches us that the tree of life in the Millennial Church can only be reached by faith, through the doctrinal teaching of the twelve apostles of the Lamb. And as the writings of the six apostles in the possession of the Church contain the doctrine of all the rest, this explains *the twelve manner of fruits yielded by the tree of life for the twelve tribes of Israel.*

The yield of the fruit every month shows that there shall be such a vigorous pulse of health in the Millennial Church, that the fruit of the tree of life shall have a perpetual freshness about it, akin to its perennial newness in the midst of the paradise of God. And it also shows that Christ will unfold and communicate the fruit of His mediatorial work to the twelve tribes of Israel, through the doctrinal teaching of the twelve apostles continually.

'And the leaves of the tree were for the healing of the nations'—implies that the Lord Jesus will be mercifully present in the Millennial Church to save the nations of the earth from that most direful of all diseases, the guilt and power of sin. And they exhibit the healing virtue of all Gospel truth, which He shall then apply to the wounded consciences of awakened sinners in His tender way. They seem

also to imply that the Lord Jesus will *heal* the nations of the earth of their sad distractions, and bind man to man in one loving brotherhood throughout all nations. And there may be in them a hint that Christ's healing power, in the souls of His people during the Millennium, will be *so great* that corruption of nature throughout the Millennial Church shall in a great measure disappear.

Ezekiel's *trees* on either side of the river of life are evidently emblems of the useful, fruitful, peaceful, and heavenly walk of believers through the Millennial Church in this world to glory throughout the glorious Millennium (Ezek. xlvii. 7). His trees for meat with their leaves for medicine appear to point exclusively to the tree of life as already interpreted (Ezek. xlvii. 12).

As the Tree of Life, which stood in the Garden of Eden, was evidently intended to be a sacramental pledge of immortality while the covenant of works stood; so the Tree of Renown, in the midst of the paradise of God, is the Father's pledge of *eternal life to every member of the body of Christ, from the works which Jesus did.* And as the Eden tree of life was evidently possessed of virtues to prevent man from returning to the dust of the

ground, while he continued in a state of innocence, so *the better Tree of Life is possessed of virtue to prevent every soul of man from tasting of the second death* that truly believeth on and abideth in the LORD JESUS. Hallelujah. Amen.

CHAPTER XXI.

The Defence of the Millennial Church.

'AND the LORD will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence' (Isa. iv. 5).

These words imply that the Millennial Church as a whole, and as made up of many Churches, will be wholly defended by terrible appearances of the glory of God, as distinctly visible to everything that would hurt or destroy; as the pillar of cloud by day, and the shining of a flaming fire by night, was visible when Israel marched through the wilderness to the promised land (Isa. xi. 9). The defence is likely to be *created* through the instrumentality of the angels, who shall be present in the Millennial Church, as we have seen, in the proportion of TWO to ONE

(Psalm xlv. 14; Ezek. xli. 18–20). So tha millennial paradise, as composed of Jew and tile, pastors and people, embracing all nat shall be strictly a garden enclosed, a spring up, a fountain sealed (Cant. iv. 12). And, i this, it will be an exact reflection of God's et kingdom, when that innumerable multitude, w no man can number, and all the holy angels, are also innumerable, are amalgamated, in rejo numbers, in the kingdom of God for ever and (Zech. xiii. 9; Heb. xii. 22; Rev. v. 11; Matt. 34). Hallelujah. Amen.

CHAPTER XXII.

The Service of the Millennial Church.

'AND His servants shall serve Him' (Rev. xxii. 3). 'Praise ye the LORD. Praise God in His sanctuary: praise Him in the firmament of His power. Praise Him for His mighty acts: praise Him according to His excellent greatness. Praise Him with the sound of the trumpet: praise Him with the psaltery and harp. Praise Him with the timbrel and dance: praise Him with stringed instruments and organs. Praise Him upon the loud cymbals: praise Him upon the high-sounding cymbals. Let every thing that hath breath praise the LORD. Praise ye the LORD' (Psalm cl.).

These words imply, for they point to millennial times, that the Millennial Church shall be a triumphantly-praising Church, emulating in a high degree the praises of God in the upper sanctuary by the heavenly hosts. At the commencement of the Millennium, it will cause the

earth to ring again, while it crowns the true Solomon King of Israel in the room of Adonijah, who never had any right from God to our King Solomon's place. And after He sits enthroned in the hearts of all Israel, as their chosen heavenly King—certain from the purity of its communion, and the universality of its experience, that the Lord God Almighty and the Lamb are the Temple of it—it shall obediently respond in the firmament of His power to the reasonable exhortation of this glorious psalm, and make Jehovah's praise glorious. And to render this reasonable service as near heaven's unapproachable efficiency as circumstances will permit, it shall ingeniously construct and call into requisition all the kinds of musical instruments mentioned in this psalm; and with these, in the hands of the highest sanctified genius, it shall skilfully mingle its own mighty vocal power, cultivated to perfection; and, with this vast orchestra of vocal and instrumental music, it shall cause Jehovah's praise to be heard to the ends of the earth, and make it everywhere in Zion's assemblies, what it ought to be, GLORIOUS. Nor will talent be withheld by the Great Master of Assemblies to *produce* from all its perfected resources of music

every conceivable kind of solemn sound, and to blend all harmoniously into ONE GLORIOUS SOUND to God and the Lamb for the great salvation. Hallelujah. Amen.

As the use of instrumental music, as commanded in the 150th Psalm, forms *no part* of the Law of Moses, and is not included by the Apostle Paul in his summaries of Judaism, now abolished under the Gospel (Gal. and Heb.), it is lawful and right for the Church to use it under the new dispensation, however much many are prejudiced against it. For, when THE WISDOM OF GOD has not made it to form a part of, nor restricted its use to, the old dispensation, the Divine commands, as contained in that psalm, are equally addressed to the Church under either dispensation. And from the perceptible defect which is inseparable from the human voice in this mortal state, it is evidently impossible to offer to the MOST HIGH a service of praise on a high scale of perfection, without the use of all the kinds of musical instruments mentioned in this very psalm.

The dance enjoined in the psalm includes the cheerful beat of the feet to the time of this lively Hallelujah service. And when universal obedience

is rendered by the Church to the exhortation of the psalm, it shall be prudently offered as a part of the praise, with every faculty of the soul in joyful exercise.

But 'service' is a comprehensive word, and includes all that the Millennial Church shall do to please God for salvation, as well as to praise Him for it. But, whatever is to be the extent of its service to the King of Saints, for His unparalleled grace to fallen man, it is certain from this psalm that a service of praise of unequalled perfection shall be universal in the Millennial Church. 'O sing unto the LORD a new song; for He hath done marvellous things: His right hand and His holy arm hath gotten Him the victory.' 'All nations clap your hands to God.' 'Let the sea roar, and the fulness thereof.' 'Sing praises to God: sing praises.' Hallelujah. Amen.

'And His servants shall serve Him' implies that the swift, reverential, and humble obedience which the Millennial Church shall offer to God shall be of a singularly exalted and perfect character, and that it shall largely partake of the properties of the heavenly state, where the will of the creature is for ever on wings to do the holy will of God.

CHAPTER XXIII.

THE END OF THE MILLENNIUM—7000 A.M., 2996 A.D.

'THEN He brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the PRINCE; THE PRINCE, He shall sit in it to eat bread before the LORD; He shall enter by the way of the porch of that gate, AND SHALL GO OUT BY THE WAY OF THE SAME' (Ezek. xliv. 1–3).

'And when the thousand years are expired, Satan shall be loosed OUT of his prison' (Rev. xx. 7).

These two scriptures set before us the outgoing of two widely different princes, from two widely different places, at or about the same period of

time. The FIRST sets before us the *outgoing* of the Lord Jesus Christ, the Prince of Princes, from the GENTILE SECTION of the Millennial Church, by the very gate in the EAST of the outward sanctuary, at which He came in (Ezek. xliii. 1, 2). And the SECOND sets before us the outgoing of Satan, the prince of darkness, from the bottomless pit, after the opening of his prison door at the end of the Millennium. Now, from Genesis ii. 2, I am inclined to think that the Millennium will properly begin at the termination of the sixth day—that is, at the end of the six thousandth year of the world, which is A.D. 1996, by correct calculation. And if the Church will carefully note the door where the Lord Jesus comes in to the outward sanctuary—that is, the place in the east of the world where the great revival, which is to usher in the Millennium, begins, she will be able to point to the very place where the Lord Jesus shall *begin* to go out in the Millennial Church, and where Satan shall begin to come in at the end of the Millennium. Or, to put it in other words for the sake of plainness, if the Church will watch the providence of God in the east of the world after September A.D. 1900—as that is the precise period at which Daniel's 1290

days shall be completed, and the Church of Rome's judgment finished—and shall note particularly the city of the nation where the unparalleled revival of religion begins, *and shall afterwards in a historical way put the same into writing for the future advantage of the Church*, the Church will come to know, with much accuracy, where the great apostasy, foretold by the Apostle Peter, shall begin, and the last great persecution against the Church of Christ shall arise, at the close of the Millennium (2 Peter iii. 3).

As it belongs to no creature curiously to intermeddle with the mystery connected with the apostasy of the angels who kept not their first estate (Jude 6), so it is not our place to pry into the mystery connected with this great apostasy from the faith of Christ. Let us rather fear, lest a promise being left us of entering into His rest, any through unbelief should seem to come short of it (Heb. iv. 1). Apostasy from God is no new thing in the world; again and again, in a variety of forms, it has appeared in the Church of Christ in all ages. In the days of godly Enoch, before the flood, it appeared in a form of uncleanness all but universal (Gen. vi. 2–5 ; Jude 14, 15). In the evening of the Apostle John's days, it existed in the world in *many*

forms of fatal error (1 John ii. 18, 19). It preceded the destruction of Jerusalem, as foretold by our Lord, in a form of betrayal most fearful (Matt. xxiv. 10). And it is certain that it shall precede the destruction of the world by fire, as foretold by the Apostle Peter (2 Peter iii. 3). But this no more proves that a corrupt communion previously existed in the Millennial Church, than the apostasy of the angels, who kept not their first estate, proves that there previously existed a corruption in the communion of heaven. The angels before their fall are called the sons of God (Job xxxviii. 7). The apostates before the flood are called the sons of God (Gen. vi. 2). And the apostates at the end of the Millennium will all be persons, doubtless, whom the Church has recognised by their appearance and profession as being the sons of God (Rev. xx. 8). Otherwise, how could they be guilty of the sin of apostasy, which is a deliberate departure from the living God. The fire of the apostles against the antinomian apostates is based upon the assertion that they once knew the way of righteousness, but afterwards turned from the holy commandment which was delivered unto them (2 Pet. ii. 21; Jude 1–19). And Paul's description of an

experience, which might afterwards end in apostasy, proves that they were even made partakers of the Holy Ghost, and the powers of the world to come (Heb. vi. 4–6). And this teaching agrees with our Lord's in the parable, where the stony-ground hearers are represented as having an experience of joy (Matt. xiii. 20, 21). This Bible teaching of the length a man may go in religion, and after all, like Francis Spira, turn out an apostate from the faith, is fitted to make us fear. But it is safer to follow God's way of putting these solemnities before us, to guard us against everything that would lead to the sin of apostasy, than to follow the subtleties of sophistical men who compass themselves about with their own sparks (Isa. l. 11). All chosen in Christ Jesus to eternal life shall most certainly be saved (Eph. i. 4), and none of Christ's sheep shall ever perish; for none is able to pluck them out of His Father's hand (John x. 28, 29). But the experience of the Church in all ages proves that persons have been in the Church, whom even the apostles themselves thought to be of this class, who, notwithstanding their evident zeal and profession in religion, have made shipwreck of faith, and exchanged the

truth of God for a lie, and turned their backs upon Christ, under the brand of apostates (2 Tim. iv. 10). No man ever attained to a higher platform of experience than the Apostle Paul, and no man ever turned his experience to a better practical account than the Apostle Paul, and yet we find him with all the earnestness that characterised his whole teaching solemnly declaring: 'For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end' (Heb. iii. 14). Not that Paul for a moment doubted the immutability of the Divine decree, or that any person really in a state of grace could finally fall therefrom and perish—far from it (Rom. viii. 30). But he lays down a general principle, applicable to all including himself, that if he or any other professed believer renounced his confidence in Christ, and died in that state, he would most certainly perish, notwithstanding his previous experience (John xv. 6). It is the final perseverence of the saints in faith and holiness that proves them to be the precious objects of the love of God, and not the possession of gifts or zeal to any extent (charity excepted), that ends in a fall from heaven like Lucifer's, the son of the morning (Isa. xiv. 12). 'Behold, we count them

happy which endure' (James v. 11). 'He that endureth to the end shall be saved' (Matt. x. 22). 'And he that overcometh and keepeth My works unto the end (saith Jesus), to him will I give power over the nations; and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers: even as I received of My Father. And I will give him the Morning Star' (Rev. ii. 26–28). Hallelujah. The election of God is not of them who draw back unto perdition, but of them that believe to the saving of the soul (Heb. x. 39). And these always through grace distinguish themselves by their steadfast continuance in the apostles' doctrine, and their hatred to the last of every false and wicked way (Psalm cxix. 128); and are not marked by that instability which is peculiar to apostates, who are constantly driven about from one delusion to another, until they are finally drowned in destruction and perdition.

Now, unto HIM that is able to keep us from falling, and to present us faultless before the presence of HIS GLORY with exceeding joy; to THE ONLY WISE GOD, OUR SAVIOUR, be glory and majesty, dominion and power, both now and for ever. Amen.

CHAPTER XXIV.

A Little Season after the Millennium.

'AND after that (the Millennium) he (Satan) must be loosed a little season' (Rev. xx. 3). 'And shall go out to DECEIVE the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them' (Rev. xx. 8, 9).

I see nothing within the whole compass of Divine revelation that resolves this little season, in which the mystery of God is to be finished, into a definite period. The duration of all the other periods of Divine revelation, anterior to it, may be discovered, through a reverent studying of the Holy *Scriptures*, and the Providence of God, together.

But the extent of this little season, which embraces the consummation of all things, and the SECOND coming of Christ, it is impossible from the Scriptures ever to know. A little season, however, according to our apprehension of time, is a short period; and the beloved city (the Church of Christ), by attending to the signs of the times in that dark day, will have some correct apprehension of the approach of its close (Mark xiii. 29). 'But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son,* but the Father' (Mark xiii. 32).

Now, this little season includes the whole period of the LAST great persecution against the Church of Christ. And that it shall be universal, fierce, and bloody, there is abundant reason from revelation to believe. For, after the powers of darkness are let loose upon the world, apostasy, infidelity, ungodliness, and sensuality will fill the earth with giants to slay (Gen. vi. 4). And these shall rise up against the Church in an evil hour, and reduce her numbers in scenes of slaughter.

* That is, as the Son of Man, He did not know the day and the hour of His coming. For, as the Son of God, with the seven Spirits of God, *He knows all things*, and knows the day and the hour of His coming.

And, to crown the struggle, Gog and Magog will again enter the field, against the Church, in a more terrible form than they did at the first. All the four quarters of the earth, headed by the arch-apostate, shall appear in battle array against the Beloved City. And this army shall violently seize the citizens of the faithful city, and with murderous weapons shall do away with many. But the same God, who sits between the Cherubim judging the earth now, shall sit between the Cherubim judging the earth then. And when the sinners have reached the summit of their wickedness, in their determination to kill and to destroy, fire from God out of heaven shall devour the ungodly, and dip them deeply in their future hell. Nor shall ONE of them escape from the judgment written, be their position in the world what it may: for God shall early destroy ALL the wicked of the land on the morning of that awful day.

From this scripture it is *clear* that the Church of Christ shall be universally in the midst of a fiery persecution, on the very day that Christ shall come to raise the dead and judge the world. And from this Scripture we also learn that believers shall be found on the breadth of the earth, that is, *all over*

the world, at the second coming of the beloved Son of God. Thus when the Son of Man cometh shall He find faith on the earth, and that in the very midst of hell's hottest persecution for the love that they bear to His blessed Name (Luke xviii. 8).

This little season, with its awful issue to the enemy, and its glorious issue to the Church, is fitted to remind us that the triumphing of the wicked is short; and that, though hand join in hand, the wicked shall not go unpunished; and that the LORD knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished (2 Peter ii. 9).

'The righteous shall come out of trouble,' because the LORD has said it. 'Blessed are ye that weep now: for ye shall laugh.' 'The time is short.' 'The coming of the Lord draweth nigh.' Hallelujah. Amen.

CHAPTER XXV.

The Second Coming of Christ.

FIRST, *the promise of His coming.* 'Behold I come quickly' (Rev. xxii. 7).

Truly, the righteous lips of the Lord Jesus know what is acceptable (Prov. x. 32). He has promised to redeem His saints from the power of the grave, and to give them eternal life in His everlasting kingdom (Hos. xiii. 14; John x. 28). But it has seemed good in His sight to defer the full and everlasting possession of these priceless blessings until He come again (John vi. 44). Here, then, with all that love and truth, with which His unutterably glorious Godhead is capable of uttering TRUTH, He solemnly declares to HIS CHURCH, 'Behold I come quickly.' Amen; even so come Lord Jesus. Hallelujah.

SECOND, *the certainty of His coming.* 'It is im-

possible for God to lie' (Heb. vi. 18). 'Hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?' (Num. xxiii. 19.) 'He that shall come, will come, and will not tarry' (Heb. x. 37). 'Heaven and earth shall pass away, but My words shall not pass away' (Matt. xxiv. 35). 'SURELY I COME QUICKLY' (Rev. xxii. 20).

THIRD, *the suddenness of His coming.* 'The day of the Lord will come as a thief in the night' (2 Pet. iii. 10). 'For as the lightning, that lighteneth out the one part under heaven, shineth unto the other part under heaven; so shall also the Son of Man be in His day' (Luke xvii. 24). 'For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be' (Matt. xxiv. 38, 39). 'Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame' (Rev. xvi. 15).

FOURTH, *the glory of His coming.* 'Behold, He cometh with clouds, and every eye shall see Him,

and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen' (Rev. i. 7). 'For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God' (1 Thess. iv. 16). 'And then shall they see the Son of Man coming in a cloud with power and great glory' (Luke xxi. 27). 'When the Son of Man shall come in His glory, and all the holy angels with Him, then shall HE sit upon the throne of HIS glory' (Matt. xxv. 31). 'And I saw a great white throne, and Him that sat on it, from Whose face the earth and the heaven fled away; and there was found no place for them' (Rev. xx. 11). Thus, THREE GLORIES, *each of which is a separate and distinct glory,* constitute the ONE threefold great glory of the second coming of Christ—namely, His coming in the glory of the Father, with all the incomparable attributes of His glorious Godhead; His coming in the glory of the Son, with all His incomparable excellency as Mediator, and majesty as the mediatorial KING; and His coming in the glory of all the holy angels, with all the glory and honour which they inherit in the kingdom of God as His angels. Even so come, blessed Lord Jesus, THE

DESIRE OF ALL NATIONS, to complete the redemption of Thy Church, and to receive her into Thine everlasting kingdom as Thy purchased possession. Hallelujah. Amen.

CHAPTER XXVI.

The Resurrection of the Dead and the Change of the Living in the end of the Millennial Sabbath.

'MARVEL not at this: for the hour is coming, in the which all that are in the graves shall hear His (CHRIST'S) voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation' (John v. 28, 29). 'Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed' (1 Cor. xv. 51, 52). 'For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able

even to subdue all things unto Himself' (Phil. iii. 20, 21). 'It is sown a natural body; it is raised a spiritual body' (1 Cor. xv. 44). 'For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we EVER BE WITH THE LORD' (1 Thess. iv. 16, 17).

It is thus clear, from our Lord's words, that the resurrection of the dead, both just and unjust, shall be effected by His omnipotent voice at the last day (John v. 28, 29; Acts xxiv. 15). For the quickening of the bodies of the saints, by the Spirit of God now dwelling in them, in no way interferes with the resurrection, being effected by the omnipotence of Christ from the eternal resources of His Godhead (Rom. viii. 11). For, from the unity of the essence in the Three Persons of the Godhead, the resurrection power proceeds from either of THE GLORIOUS THREE, according to the Scriptures (1 John v. 7). Thus, for instance, the resurrection of Christ, in one Scripture, is ascribed to God (Acts iii. 15); and in another Scripture it

is ascribed to God's only begotten Son (John ii. 19); and in another Scripture it is equally ascribed to the Spirit (1 Pet. iii. 18); which proves the inseparable oneness of all the Persons of the Godhead in every work effected by the Lord God Omnipotent (Deut. vi. 4). And although the destruction of the last enemy, in one Scripture, is ascribed to God (Hos. xiii. 14; 1 Cor. xv. 27), and in another Scripture to God's only begotton Son (John v. 21–25), it is evident that the power which belongs to the Father to effect it belongs also to the Son, according to the teaching of inspiration (John v. 19–23; Phil. ii. 6). And apart from all this, which is fitted to remind us of the importance of receiving the kingdom of God as a little child, it belongs to the Lord Jesus, as the appointed Mediator of the New Covenant, to complete His mediatorial work in His Church by the power of His resurrection (John vi. 40, 44–54). And in order that He may accomplish the resurrection-part of it in a manner worthy of HIM that appointed Him to His high office, the God and Father of the Lord Jesus Christ has made His Son, the last Adam, a quickening Spirit, and vested Him with all needful power to effect it (Matt. xxviii. 18;

1 Cor. xv. 45). We conclude, therefore, that both in an uncreated and an official sense, all that are in the graves shall hear Christ's voice; and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.

The Apostle Paul informs us that the resurrection shall be effected in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the (RIGHTEOUS) dead shall be raised spiritual, powerful, incorruptible, and glorious. And the same apostle also informs us that immediately after the resurrection of the dead the (RIGHTEOUS) living shall be changed, and fashioned after the Lord's glorious body (1 Cor. xv. 52). So that in respect of the Church of Christ as forming the chief feature of the resurrection, THE DEAD IN CHRIST SHALL RISE FIRST: * and then all believers alive in the world shall be instantly changed. Following this, the whole body of the redeemed SHALL BE CAUGHT UP

* As the BEAST and FALSE PROPHET are said to be in hell-fire at the time the devil shall be cast into it, it is clear that the resurrection of the wicked shall not take place until the judgment of the devil has been executed; or, in other words, till AFTER the resurrection of the just in the resurrection morning (Rev. xx. 10).

TOGETHER in the clouds to meet the Lord in the air. And thereafter every member of the mystical body of Christ shall be FOR EVER WITH THE LORD. This is the GATHERING TOGETHER of His elect from the four winds by the angels, of which He speaks in Matt. xxiv. 31; which we must not confound with the SEPARATION of the sheep from the goats at the judgment of the world, lest our views of that subsequent event become clouded (Matt. xxv. 32). For immediately after the resurrection of the dead the judgment of the world begins, and, with it, the final separation of the righteous from the wicked shall be effected by judgment. And then the Lord Jesus will deliver up the KINGDOM to God, even the Father, saying, 'Lo, here am I and the children which Thou hast given Me.' And with that event subsequent to the resurrection, and the judgment, Christ's mediatorial reign as a Saviour ends (1 Cor. xv. 24). 'For He MUST reign till HE (THE FATHER) hath put all enemies under His feet' (Psalm cx. 1; 1 Cor. xv. 25). And as the putting down of all rule and all authority and power, but the FATHER'S, takes place at the resurrection and the delivering up of the kingdom, the introduction of the kingdom

of God under the Father's administration immediately follows (Matt. xxv. 31 to end).

It will be seen from this Divine arrangement (for it is the Bible way of putting these things before us, however much the devil may dispute it), that the wicked, with indescribable horror, shall be left in the world at the resurrection, to take their final departure with it in flames at the end of the judgment (Matt. xxv. 41; Rev. xx. 11). Indeed, in one sense, the wicked never were out of the world, although at death they are said to be taken away from it: for, as hell beneath is in the nether parts of the earth, at the resurrection the wicked will only be brought out of it to be reunited to their bodies; and, after they receive their awful sentence, again cast into it for ever (Ezek. xxxii. 18; Matt. xiii. 50, and xxv. 46). Such are the dishonour and destruction that await ALL the workers of iniquity, in the morning when the upright shall have the dominion over them (Psalm xlix. 14; Prov. x. 29). 'Gather not my soul with sinners, nor my life with bloody men' (Psalm xxvi. 9), for theirs is the reward of unrighteousness in the furnace of eternal fire. Amen.

It behoves us to speak with great caution on the

doctrine of the resurrection, and to restrict our views of the whole subject to the lawful limits of Divine revelation, when the Apostle Paul, in handling the subject, says, 'Behold, I show you a mystery' (1 Cor. xv. 51). The Scriptures never encourage an idle curiosity in any part of its sacred pages; and on the subject of the resurrection it neither tells the curious HOW the dead are raised up, nor in what manner the wicked are to come forth. And after this silence on the part of the Spirit, it must grieve Him greatly in every case, where presumptuous creatures break down His fence, and rush irreverently into forbidden ground. It is surely enough for the Church to know that, on the morning of the resurrection, her Lord will awaken her from the slumbers of the tomb; and that, according to the power which He possesses, to subdue all things to Himself, He will raise her with a body fashioned like unto His glorious body; and thereupon in the air He will present her faultless before the presence of HIS GLORY with exceeding joy (Eph. v. 27; Jude 24). Hallelujah. And although all this, like the transfiguration of Christ before His sufferings, is to be followed by an

account of her stewardship * before she is finally invited to inherit the kingdom prepared for her from the foundation of the world, the change and experience which she shall pass through, before her fiery ordeal begins (Eccles. xii. 14; Matt. xxv. 19; Rom. xiv. 12; 2 Cor. v. 10; James ii. 12) will so fill her with a joyful expectation of His mercy (Jude 21), that her fixedness on its final issue shall calm and embolden her all through the judgment (John xix. 30; and 1 John iv. 17; Matt. xxv. 34), till He at last say to her, in HIS GLORIOUS GRACE, 'COME, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.' Hallelujah. Amen.

* The believer will not only receive the Crown of Life from the Lord the righteous Judge on that day, but he shall also, on receiving it, obtain an exact knowledge of the honoured place which he is to occupy in the kingdom of God for ever; and that appears to be ONE of the grand ends of the judgment, from our Lord's *incomparable teaching* (John vii. 46; Luke xix. 17).

CHAPTER XXVII.

The Judgment of the Devil.

THE JUDGMENT OF THE DEVIL takes place after seven times have passed over him from his creation of Babel; or, in other words, after 7000 years have passed over him from his conquest of man in the Garden of Eden, when his foundation of Babel was laid (Gen. iii. 1–7; Dan. iv. 30–32; Rev. xx. 10).

'He was a murderer from the beginning, and abode not in the TRUTH, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it' (John viii. 44). 'And his tail (the dragon's) drew the third part of the stars of heaven, and did cast them to the earth' (Rev. xii. 4). 'The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains, under darkness, unto the judgment of the great *day*' (Jude 6). 'What have we to do with Thee,

Jesus, Thou Son of God? Art Thou come hither to torment us before the time?' (Matt. viii. 28.) 'And they besought Him that He would not command them to go out into the deep' (Luke viii. 31). 'For Tophet is ordained of old; yea, FOR THE KING IT IS PREPARED; He (*Jehovah*) hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it' (Isa. xxx. 33). 'Know ye not that we shall judge angels?' (1 Cor. vi. 3.) 'This honour have all HIS saints' (Psalm cxlix. 9). 'And the God of peace shall bruise Satan under your feet shortly' (Rom. xvi. 20). 'And the devil that deceived them (the apostates) was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever' (Rev. xx. 10).

In this Scripture that records Satan's judgment (Rev. xx. 10), the word devil is a compound substantive, and it includes the dragon and the third part of the stars which his tail at first drew into apostasy (Rev. xii. 4, and xx. 10); or, in other words, the devil and his angels, for whom everlasting fire in Tophet is already prepared (Isa. xxx. 33; Matt. xxv. 41). His judgment comes after

seven times have passed over him (Dan. iv. 16); or, in other words, after seven thousand years shall have passed over the seed of the serpent (Satan's body) from their first existence in this world (Gen. iii. 14; Dan. iv. 32). And it shall precede the judgment of the world before the great white throne, in the order of events on THE GREAT DAY (Rev. xx. 10). His Judge is to be the only begotten Son of God, Whose power to torment them before the time the legion dreaded, when Jesus appeared in the flesh to destroy the works of the devil (Gen. iii. 15; Matt. viii. 29; John v. 22; James ii. 19). All the saints are to be honoured to take part in His judgment, and to see the God of peace bruise Satan, the enemy to all peace, under their feet for ever (Rom. xvi. 20; 1 Cor. vi. 3). The period which the Lord, the righteous judge, shall occupy in reviewing Satan's long career of wickedness will be short (Rev. xx. 10). But nothing within the period shall be omitted to convince the devil of the diabolical nature of his crimes against the eternal Majesty of God (1 Kings ii. 44), and the equity of that awful sentence which is about to be executed upon him (Psalm lxxii. 1; John v. 27); while the most

consummate prudence will characterise the solemn proceedings of his Judge in carrying his cause to its awful issue (1 Sam. xvi. 18; Psalm lxxv. 2). And after the sum of all Satan's wickedness has been compared with the sum of the righteous law of God, its sentence against transgressors shall be swiftly pronounced by the Son of God upon him (Matt. xxii. 37; Deut. xxvii. 26). And as all His surrounding saints shout with all their strength, Amen, and the word is loudly echoed by all the sanctities of heaven, Jesus shall take His glittering sword, and strike Leviathan with His full strength, and Tophet shall swallow up the accursed into its burning depths for ever (Ex. xv. 12; Isa. xxx. 33). 'So let all Thine enemies perish, O Lord; but let them that love Him be as the sun when he goeth forth in his might' (Judges v. 31). Amen. The Lord shall reign for ever and ever. Hallelujah.

Satan's judgment appears to be conducted in the air (Isa. xiv. 12), and, by the judgment that shall be executed upon him at its conclusion, THE LIVING, and Satan himself, shall know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it (*for the accomplishment of His purposes*) the basest of

men (2 Cor. iv. 4). HIS BABEL thereafter shall be wholly confined to hell, in which place he still shall be the Prince of Darkness (Rev. ix. 11). But as to the nature of his kingdom in the devouring fire, and the everlasting burnings, it belongs to the blackness of darkness in its outer state for ever to know (Matt. xxv. 30; Jude 13).

'And let it (*his body*) be wet with the dew of heaven;' 'And let seven times pass over him'—are fit figures for all the earthly blessings which God shall bestow on the seed of the Serpent (Satan's body) for seven thousand years in this world. And his earthly doom with beasts, to eat dust and grass for meat during all that period, show that vanity and sensuality shall suffice the seed of the Serpent for their sustenance *alone* till the seven times pass over HIM (Gen. iii. 14; Isa. lxv. 25; Dan. iv. 33). O how unlike the nature of the blessed children of God, who do not live by bread ALONE, but by every word that proceedeth out of the mouth of God (Matt. iv. 4). Amen.

'Till his hairs were grown like eagle's feathers, and his nails like bird's claws'—are figures for the far-seeing sagacity, tearing strength, and destructive rapacity of the overwhelming numbers of the

seed of the Serpent (*Gog, see Chap. xxiv.*) against the Church of Christ when the seven times have passed over him (Rev. xx. 9).

The Devil's profane PRIDE, and his unparalleled punishment, are infallibly unfolded in the language of Nebuchadnezzar's *pride,* and the doom of his punishment.

'The LORD hath made all things for Himself: yea, even the wicked for the day of evil' (Prov. xvi. 4).

The resurrection of the WICKED dead follows the judgment of the Devil, in the order of events, in the great day (Rev. xx. 12, 13).

CHAPTER XXVIII.

The Judgment of the World.

'BECAUSE He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead' (Acts xvii. 31). 'For the Father judgeth no man, but hath committed all judgment unto the Son. And hath given Him authority to execute judgment also, because He is the Son of Man' (John v. 22, 27). 'In the day when God shall judge the secrets of men by Jesus Christ according to My Gospel' (Rom. ii. 16). 'For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil' (Eccl. xii. 14). 'Every idle word that men shall speak, they shall give account thereof in the day of judgment' (*Matt.* xii. 36). 'For we must all appear before

the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad' (2 Cor. v. 10). 'So then every one of us shall give account of himself to God' (Rom. xiv. 12). 'AND I SAW A GREAT WHITE THRONE, AND HIM THAT SAT ON IT, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books, according to their works' (Rev. xx. 11, 12). Take now the King's crowning description of the momentous event, and along with it one of the most interesting discourses ever delivered by Jesus of Nazareth during His public ministry. 'When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto

them on His right hand, COME, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Then shall He say also unto them on the left hand, DEPART from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a

stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to ONE of the least of these (*pointing to His brethren*) ye did it not to Me. And these shall go away into everlasting punishment: but the righteous into life eternal' (Matt. xxv. 31 to end).

The judgment of the world in righteousness by the only begotten Son of God, is plainly, concisely, and most solemnly described in this interesting portion of Holy Scripture. And a correct apprehension of the Divine administration by Jesus Christ will enable us to understand why the Son of Man, in this Scripture, calls Himself 'the KING' in the judgment.

Now we saw in considering the resurrection, that the mediatorial reign of Christ ceases with that event, and the delivering up of the mediatorial kingdom: because the manifestation of the sons of God in the redemption of their bodies, and their glorious liberty from sin, and their introduction into the kingdom of God renders the mediatorial reign of Christ no longer necessary (Rom. viii. 19–21). God therefore from that moment being

all in all, His sons (the Son Himself also subject* to the Father) will introduce His own administration of His glorious kingdom, as the supreme object of universal worship and service, of Whom are all things. But, before this eternal state of things can be introduced, it is obvious that the grand end of Christ's mediatorial reign—which is to give eternal Life to as many as the Father hath given Him—must be consummated by the judgment (John xvii. 2). God therefore in the end of the mediatorial kingdom will introduce the judgment in the great object of His choice—HIS ONLY BEGOTTEN SON, the mediatorial King—as a reward to Him for having been faithful in all God's house as a Son, while He held the office of mediator (Matt. iii. 15; John v. 22–27; Acts xvii. 31; Heb. iii. 2–6). O most delightful truth this to the disciples of Jesus, for in it we behold God's judgment of righteousness as the righteous judge of Christ's mediatorial work: and God's ability as a lawgiver to reward obedience to His holy law,

* Jesus, the only begotten Son of God, notwithstanding this subjection, will always have a Name above every other name; and shall have the eternal control of all chosen in Him as their Life; and shall be the Great Heir of all things, for Whom they were made; and shall be the bright Morning Star in the kingdom of God to all eternity.

above all that the obedient ONE could either ask or think (Phil. ii. 9). Let no man therefore despise obedience to the righteous law of God in the midst of an evil world: for God is able to show His estimate of obedience before the whole congregation, and to reward it with corresponding honours in the kingdom of God to all eternity (1 Cor. ix. 21).

According to the Apostle John, the judgment of the world follows the judgment of the Devil, in the order of events on the great day (Rev. xx. 11). And from the Book of Job, which was written by Moses, we learn that this world is the place which the Lord the Righteous Judge has chosen for His judicial proceedings on that day (Job xix. 25). But what particular place of the world has been selected for the judgment, the Scriptures, as far as understood, nowhere reveal to us. For, the standing of the Lord Jesus upon the Mount of Olives (Zech. xiv. 4), and His sitting in the valley of Jehoshaphat, and judging all the heathen round about (Joel iii. 12), apply to the judgment of Gog and Magog before the Millennium, and not to the judgment at the end of the world as some affirm (Ezek. chaps. xxxviii. and xxxix.). But as two or

more events in Providence are often included in a single prophecy of Scripture, it is not improbable that the judgment of the world may be also included in the prophecy of Joel, if we had eyes to see it. And should this be seen by the Church at a future day more clearly, it is possible that the sitting of the Lord Jesus upon the Mount of Olives, when He delivered His discourse on the judgment, may shed important light on the solemnities of that great day (Matt. xxiv. 3).

The parties who shall appear before the judgment-seat of Christ are all nations* that have ever lived upon the earth (Matt. xxv. 32); for, as it is APPOINTED unto men once to die, but after this the judgment (Heb. ix. 27); so 'we MUST all appear before the judgment-seat of Christ, that EVERY ONE may receive the things done in his body, according to that he hath done, whether it be good or bad' (2 Cor. v. 10). None, therefore, shall be exempted from the judgment, however

* This gathering of all nations before the Son of Man for judgment shall be accomplished to the full satisfaction of the Righteous Judge by His mighty angels, who shall ALL come with Him to the judgment of the world for the execution of His judicial proceedings, whether in reward or vengeance (Luke xix. 24; 2 Thess. i. 7).

ancient the date of their decease, or whatever the manner of their departure to the *separate state* may have been. The sea shall give up the dead which are in it; and death and hell shall deliver up the dead which are in them: and they shall be judged, EVERY MAN according to their works (Rev. xx. 13). 'Behold, He cometh with clouds; and EVERY EYE shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen.'

The Lord, the Righteous Judge, shall now appear for judgment, seated on His great white throne, and clothed with robes of awful majesty (Rev. xx. 11); and He will call to the heavens from above, and to the earth, that He may judge His people (Psalm l. 3). The books that contain an infallible record of men's thoughts, words, and actions, together with the book of the law by which they are to be tried, shall then be opened (Mal. iii. 16; Rev. xx. 12). And THE BOOK OF LIFE, that contains the names of that innumerable multitude whom no man can number, which were redeemed and presented by the glorious Mediator in full tale to His Father at the resurrection, shall also be opened. Hallelujah. Amen. The Judge shall then proceed

to give judgment, *in every case*, according to the records of these books, with infallible precision. To them who, by patient continuance in welldoing, have sought for glory, honour, and immortality (*in God's appointed way*), He shall give eternal life; confessing* their names before His Father and before His angels, and admitting them into the joy of their Lord, and causing them to shine forth as the sun in the kingdom of their Father, and placing them, amidst all the plaudits of the whole congregation, at His own right hand among His jewels (Rom. ii. 7); but unto them that were contentious, and did not obey the truth, but obeyed unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that did evil, upon the Jew first, and also upon the Gentile. 'For there is no respect of persons with God. For as many as have sinned without law† shall also perish without law;

* All so confessed and crowned by the Lord, the Righteous Judge, will be those only whom He presented to Himself—a glorious Church, without spot or wrinkle or any such thing, at the resurrection. The difference in their works, in the records, arises out of their effectual call in the day of their regeneration, and their vital union with Christ, and not from their being one whit better than others while in their natural state.

† The heathen shall thus be judged by the light of their own consciences, which are law unto themselves.

and as many as have sinned in the law shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ' (Rom. ii. 8–16). Woe to the wicked (*on that day*), it shall be ill with him; for the reward of his hands shall be given him (Isa. iii. 11). 'For he that soweth to his flesh, shall of the flesh reap corruption' (Gal. vi. 8). And 'he that soweth iniquity shall reap vanity' (Prov. xxii. 8). But the chief grounds of the sinner's condemnation on that day shall be his rejection of the Gospel of Christ: 'Because I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me: for that they hated knowledge, and did not choose the fear of the LORD: they would none of My counsel: they despised all My reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own de-

vices' (Prov. i. 24–31). No excuse shall thus be accepted for their rejection of the Gospel, either as published by Christ Himself, or by any other of His appointed servants (John xv. 22). The sinner's unbelief will be clearly traced to his love of darkness, and his hatred of light, because his deeds were evil; and not to any defect in the Divinity of the Gospel which he has rejected to his condemnation (John iii. 19). All shall be damned who believed not the truth, but had pleasure in unrighteousness. And it shall be more tolerable for Sodom and Gomorrah in the judgment than for those cities which have seen or read THE WORKS OF CHRIST and His Apostles, and who have repented not (Matt. xi. 24). Proud Capernaum, which was exalted to heaven with privileges and abused them, shall on that day be brought down to hell (Matt. xi. 23). And the Queen of the South shall rise up in the judgment against the men of Christ's generation, and shall condemn them: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and they refused to hear a Greater than Solomon discoursing on SALVATION at their own doors (Matt. xii. 42). The men of Nineveh shall

likewise rise up in the judgment against the men of Christ's evil generation, and shall condemn them: for they repented under the preaching of Jonas, one of the *least* of the prophets of JEHOVAH; but they repented not under the preaching of Jesus, the *greatest* Prophet JEHOVAH ever sent into the world (Acts iii. 23). And not every one who hath said to Christ, Lord, Lord! shall on that day enter into the kingdom of heaven. Many who have even cast out devils in His name, and in His name have done many wonderful works, shall be commanded to depart from Him as workers of iniquity. And many that are first in profession and privileges shall on that day be last, and the last first. Persons who have been persecutors, publicans, and harlots, before their conversion, shall be seen to enter into the kingdom of God; and proud professors of religion, who have nestled in the bosom of the Church all their days, shut out of the kingdom for ever. They shall come from the north, and the south, and the east, and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of God; but the children of the kingdom shall be cast out into outer darkness. Hypocrites of every class shall stand abashed in their true

colours; and with Judas and Ahithophel on their right hand and left, shall be cast accursed into the lowest hell; and those who have devoured widows' houses, and for a pretence made long prayers, the same shall receive greater damnation. Unprofitable servants will be deprived of their talents, and cast into outer darkness for their slothfulness and sin. And they shall have judgment without mercy from the Judge, who have shown no mercy to any that belonged to Him. Deceived professors of religion, who, with outward decency, have kept the whole law, but have habitually transgressed in ONE particular part of it, will be held guilty of a breach of the whole, and shall be sentenced to death for their unwatchfulness and sin, notwithstanding their religious profession (James ii. 10). And they that knew their Master's will, and did it not, shall be beaten with many stripes. Sinners of every class shall be bound in bundles to be burnt, and they shall be as powerless to resist their punishment as flax to resist the power of the flame. All idolators shall be slain with the sword. Profane persons shall be punished with death. Sabbath-breakers, and disobedient to parents, shall be stoned. Murderers shall be killed

with the second death. 'Whoremongers and adulterers, God will judge.' Thieves shall be compelled to restore to the justice of God all that they have stolen from their neighbours; and they shall not depart out of their prison till they have paid the uttermost farthing. All liars shall have their part in the lake which burneth with fire and brimstone. And the covetous, whom the Lord abhorreth, shall be burned in the furnace with their own gold, which they have heaped up for a witness against themselves. In a word, the wicked shall be turned into hell, and all the nations that forget God.

But 'Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings' (Isa. iii. 10). 'For God is not unrighteous to forget your work and labour of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister.' 'He that soweth to the Spirit, shall of the Spirit reap life everlasting.' Moses, the man of God, who esteemed the reproach of Christ greater riches than the treasures of Egypt, shall receive the recompense of the reward with enduring honours in the kingdom of God (Heb. xi. 26). And Paul, who

fought a good fight, and finished his course, and kept the faith, shall receive the crown of righteousness from the Lord the righteous Judge in that day, and not he only, but all them also that loved His appearing (2 Tim. iv. 8). And the twelve apostles shall be exalted to the twelve thrones promised them, judging the twelve tribes of Israel, by their inspired writings (Matt. xix. 28). And all the prophets shall be rewarded according to the honour put upon each of them, for their faithful announcement of the will of God to man (Rev. xi. 18). All the saints shall also reap in proportion to the extent that they have sown, and all of them shall be rewarded according to their works. They that have sown sparingly shall reap also sparingly, and they that have sown bountifully shall reap also bountifully (2 Cor. ix. 6). Saints of a Godlike cast of character, who have done the WILL of God themselves, and taught others to do it, shall receive the greatest reward; and saints who neither have done the WILL of God themselves, nor taught others to do it, shall receive the least reward (Matt. v. 19). All the good works of the righteous (for they ONLY shall be rewarded, Heb. xi. 6) shall on

that day be noticed and rewarded (*the reward is of grace*); and all the bad works of the wicked shall be exposed, and punished (Matt. x. 42). The dead works of the righteous before their conversion, shall never be mentioned in the day of judgment (Psalm xxxii. 1; Ezek. xxxiii. 16; Rom. v. 11; Col. ii. 13). But their sins after conversion, shall be faithfully noticed by the righteous Judge with some tokens of His holy displeasure (Eccl. xii. 14; 1 Cor. iii. 15). These, however, in no case will be brought forward to condemn THE RIGHTEOUS; *for, there is no condemnation to them that are in Christ Jesus:* but to show the impartial character of God as a judge, and to regulate the reward in God's everlasting kingdom, according to the works AS FIXED (Matt. xvi. 27).

Thus the world shall be judged in righteousness; issuing ultimately in the separation of all nations before the great white throne into two great classes —THE RIGHTEOUS AND THE WICKED. The Lord the righteous Judge shall then proceed to pass the final sentence on each class, from the principal evidence produced in the judgment. And the righteous shall receive theirs first with all honours.

'Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? when saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.' All the saints shall now be admitted as assessors with Christ to judge the world, and shall be joyful in glory (1 Cor. vi. 2). But who can describe the unutterable horror of the wicked, or the awful terror of the Judge when He shall say unto them on the left hand, 'Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered,

and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment: but the righteous into life eternal.'

Now, if the cry of Korah, Dathan, and Abiram, with their families, when going down into the Pit, was so fearful, the cry of the accursed, when the Pit opens her mouth to receive them at the judgment, must be terribly fearful (Num. xvi. 34). And if the destruction of Sodom and Gomorrah, and the cities about them, was so dreadful, the conflagration of heaven and earth at the day of judgment must be terribly dreadful (2 Peter iii. 10). Oh, what would one of them on that day not give in exchange for his soul, when he sees that fire, brimstone, and an horrible tempest is to be the portion of his soul! (Psalm xi. 6.) Oh, who can conceive

the agony of the ungodly on that terrific day, when they see the world, which they have preferred to God, rising in flames to be the instrument of their destruction from the presence of God! (2 Thess. i. 9.) Whither, oh, whither shall they flee from the vengeance of eternal fire, when they see the fire fleeing in every direction to find them! (2 Peter iii. 7.) Oh, how their hearts will melt like wax in the midst of their bowels, when they see heaven and earth melting in one devouring flame around them, and find themselves in the midst of the burning fiery furnace! (Matt. xiii. 50.) Oh, who can conceive their exceeding loud and bitter wail, when they discover that the wrath of God and the wrath of the Lamb are to be their double portion for ever (Eph. v. 6; Rev. vi. 16). What human tongue can tell the distress and anguish that will overtake the wicked when the Lord God Omnipotent, with all the attributes of His Godhead, rises in battle-fury to destroy them (Psalm cxlv. 20). For, as soon as their sentence, 'depart from Me, ye cursed, into everlasting fire,' * has been pronounced,

* The everlasting punishment of the wicked by FIRE is one of the plainest truths revealed in Scripture, and all the opposition of wicked men and devils to that doctrine will not prevent it from being their punishment.

and the Lord, the Righteous Judge, has shown them the equity of His proceedings (Matt. xxv. 41), the earth shall flee in flames before His face beneath a cataract of fire, which shall sweep them like a flood into the abyss below (Rev. xx. 11). And there fire shall be within them, and fire shall be without them, and fire on all sides of them, as the reaping portion to all eternity (Job xxxi. 3; Matt. xxv. 46). Truly—

> Hell is the house of horrors,
> Where eternal darkness reigns,
> And cursed ones in terrors,
> Weep in fire and penal chains.

There is no foundation in Scripture for the common opinion (MILTON'S) that THIS EARTH, after the judgment, is to be renovated for the righteous* (2 Peter iii. 13); or that the heavens, which are to pass away with the earth, are to be recreated above their original splendour (Psalm cii. 26). Neither is there any intimation in Scripture that hell is to be rejected for another place of punishment (Ezek. xxxi. 16–18; Amos ix. 2); or that the pile around it is to be preferred for another purpose (Isa. xxx.

* The introduction of the righteous to the new heavens and the new earth, at the very moment the sentence of the wicked shall be put into execution, proves that the kingdom which was prepared for the righteous from the foundation of the world shall be ready for them to inherit it, when they receive their sentence at the judgment.

33). Everything revealed upon the awfully solemn subject rather favours the conclusion that, when heaven and earth pass away *with Tophet in the nether parts of the earth*, they will eternally surround it in ONE awful flame to sustain the wicked as a sacrifice to the justice of God to all eternity* (Mark ix. 49; Rev. xx. 10). But let not the righteous doubt the accomplishment of their Father's promise, because heaven and earth, in connection with the punishment of ungodly men, are to flee away in flames before His face. The whole fabric of the visible heavens, in this island universe, forms but a fragmentary portion of our Father's kingdom. 'Beyond the glittering starry sky which God's right hand sustains,' universe upon universe, heap upon heap, rise in overwhelming grandeur in the infinitude of space. And Jehovah, who has loved us with an everlasting love, and drawn us with His loving kindness to Christ Jesus, will choose our inheritance for us, the excellency of Jacob whom He loved. And His

* John's description of heaven and earth fleeing away before the face of the Judge evidently points to the period when the sentence of the wicked shall be put into execution; and as, the prophet says, there was found no place for them, their flight into the immensity of space will be eternal, according to the *sentence*.

everlasting arms will bear us aloft, amidst all the acclamations of the heavenly host, and the loud hallelujahs of the whole strength of Israel, to the new heavens, and the new earth wherein dwelleth righteousness (2 Peter iii. 13). There, as heirs of God, and joint heirs with Christ, we shall inherit the kingdom * prepared for us FROM THE FOUNDATION OF THE WORLD; and in it the eternal God, our exceeding great reward, shall be all in all to all His saints, according to the reward fixed at the judgment to all eternity. Amen (Isa. lxvi. 22). 'Israel then (*in the full significance of the language*) shall

* Jehovah is its Builder,
And He built it for His fame;
His glory is its splendour,
And its beauty is His name.

Unbounded is its grandeur;
Inconceivable its bliss;
Exhaustless is its treasure,
And eternal all it is.

Unending is its pleasure,
And unchanging is its peace;
Immortal joy its measure,
And from God shall still increase.

God is the joy of heaven,
And God's love can none explore:
God is of bliss an ocean,
A sea without a shore.

APPENDIX.

I.

AMARIAH'S ADDRESS TO THE CARELESS SINNER, WHO MAY HAVE READ THIS BOOK (HAGGAI I. 7).

'CONSIDER YOUR WAYS.'

O CARELESS sinner, stop and think,
Your ways consider well:
They lead you to the awful brink
That opens down to hell.

One day! one hour! one moment more!
And death may cut you down—
A wreck upon the lake of fire,
With terrors overthrown.

Your course in sin is war with God;
Rebellion seeks His throne;
By sin, you proudly call aloud,
No God! but self alone.

For sin, Jehovah made of old
The spacious pit of woe,
To cast aspiring Angels bold,
From heights forbidden, low.

'For one offence,' strict Justice, high,
Struck dead the Life in Man;
And satisfy the broken law
Mere creatures never can.

For sin, the flood of waters came,
And swept all flesh away,
And heaven and earth shall melt in flame,
When God shall sin repay.

For sin, four cities God o'erthrew
In quenchless penal fire,
To teach all future lawless too,
A swift example dire.

For sin, on every human soul
Who will with Satan keep,
A fiery gulf awaits the whole
In Tophet's dismal deep.

Behold it still more hideous far!
Sin shed thy Maker's blood,
Ere man, the sinner, could be clear,
And just again with God.

Now cease for ever war with God,
Eternal Power must reign;
And kiss the Son * who for us stood,
And you shall LIFE obtain.

* 'Jesus Christ is the Son of God.'
'Now is the accepted time; now is the day of salvation.'
'WHOSOEVER WILL, LET HIM TAKE THE WATER OF LIFE FREELY.'

II.

The Testimony of Jesus is the Spirit of Prophecy.

THE exact fulfilment of the following prophecies in the person, history, and work of Jesus of Nazareth, prove Him to be the promised Messiah, the King of Israel, and the only Name under heaven given among men whereby we must be saved :—

'And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; It shall bruise thy head, and thou shalt bruise His heel' (Gen. iii. 14, 15; Luke i. 30, 31; Heb. ii. 14, 15). 'Now the LORD had said unto Abram, Get thee out of thy country, and *from thy* kindred, and from thy father's house,

unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed' (Gen. xii. 1–3; Matt. i. 1; Rev. vii. 9, 10). 'And Abraham said, My son, God will provide Himself a lamb for a burnt offering' (Gen. xxii. 8; John i. 29). 'Your lamb shall be without blemish, a male of the first year' (Ex. xii. 5; Luke iii. 23; John i. 29; Heb. ix. 14). 'Neither shall ye break a bone thereof' (Ex. xii. 46; John xix. 33–36).

'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be' (Gen. xlix. 10; Matt. ii. 1, and xxi. 8, 9; John v. 23, 24, and xii. 19; Rev. vii. 9, and xiv. 1). 'The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken; according to all that thou desiredst of the LORD thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I

die not. And the LORD said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him' (Deut. xviii. 15–19; John i. 45; Acts iii. 22–26). 'Also the LORD telleth thee that He will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My name; and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. According to *all these* words, and according to all this vision, so

did Nathan speak unto David' (2 Sam. vii. 11–17; Luke i. 32, 33).

'Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel' (Isa. vii. 14; Luke i. 35). 'For the LORD hath created a new thing in the earth, A woman shall compass a Man' (Jer. xxxi. 22; Matt. i. 18). 'Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart' (Psalm xl. 7, 8; Luke xxiv. 44; John iv. 34). 'For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever' (Isa. ix. 6, 7; Luke ii. 7; 1 Tim. iii. 16). 'But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; Whose goings forth have been from of old, from everlasting' (Micah v. 2; Matt. ii. 1;

Luke ii. 4–6). 'And this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS' (Jer. xxiii. 6; Rom. iii. 21, 22; 1 Tim. iii. 16).

'Thus saith the LORD, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the LORD, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. And there is hope in thine end, saith the LORD, that thy children shall come again to their own border' (Jer. xxxi. 15; Matt. ii. 16). 'When Israel was a child, then I loved Him, and called My Son out of Egypt' (Hosea xi. 1; Matt. ii. 19–22). 'The Child shall be a Nazarite to God from the womb to the day of His death' (Judges xiii. 7; Matt. ii. 23; John xix. 19). 'The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and *the Glory* of the LORD shall be revealed, and all

flesh shall see It together: for the mouth of the LORD hath spoken it' (Isa. xl. 3–5; Matt. iii. 1–4). 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse' (Mal. iv. 5, 6; Matt. xvii. 11–13). 'But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall' (Mal. iv. 2; John viii. 12).

'Thou art fairer than the children of men; grace is poured into Thy lips: therefore God hath blessed Thee for ever' (Psalm xlv. 2; Matt. iii. 16, 17; Luke iii. 21, 22). 'Nevertheless the dimness shall not be such as was in her vexation, when at the first He lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a Great Light: they that dwell in the land of the shadow of death, upon them hath the Light shined' (Isa. ix. 1, 2; Matt. iv. 13). 'The God of the whole earth shall

He be called' (Isa. liv. 5; John i. 10, and viii. 58; Matt. viii. 27; Heb. i. 3). 'Of old hast Thou laid the foundation of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment: as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall have no end' (Psalm cii. 25–27; Heb. i. 8–12). 'Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert' (Isa. xxxv. 6; Matt. xi. 5, and xv. 30, 31). 'The glory of this latter house shall be greater than of the former, saith the LORD of Hosts: and in this place will I give peace, saith the LORD of Hosts' (Hag. ii. 9; Luke ii. 22, 46; John vii. 14; Matt. xxvii. 51).

'Give ear, O My people, to My law: incline your ears to the words of My mouth. I will open My mouth in a parable: I will utter dark sayings of old' (Psalm lxxviii. 1, 2; Matt. xiii. 34, 35). I have preached righteousness in the great congrega-*tion: lo,* I have not refrained My lips, O LORD,

Thou knowest' (Psalm xl. 9; Matt. v. 20; John xviii. 20). 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass' (Zech. ix. 9; John xii. 14, 15). 'He is despised and rejected of men; a man of sorrows, and acquainted with grief' (Isa. liii. 3; John viii. 48; Matt. xxvi. 37, 38). 'Yea, Mine own familiar friend, in whom I trusted, which did eat of My bread, hath lifted up his heel against Me' (Psalm xli. 9; Matt. xxvi. 20–25). 'And I said unto them, If ye think good, give Me My price; and if not, forbear. So they weighed for My price thirty pieces of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD' (Zech. xi. 12, 13; Matt. xxvi. 14, 15, and xxvii. 3–10).

'Awake, O sword, against My Shepherd, and against the Man that is My fellow, saith the LORD of Hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn Mine hand upon the little ones' (Zech. xiii. 7; Matt xxvi. 31). 'Now

gather thyself in troops, O daughter of troops: He hath laid siege against us; they shall smite the Judge of Israel with a rod upon the cheek' (Micah v. 1; John v. 22; Matt. xxvii. 30). 'False witnesses did rise up: they laid to My charge things that I knew not' (Psalm xxxv. 11; Matt. xxvi. 59; Luke xxiii. 2). 'His visage was so marred more than any man, and His form more than the sons of men' (Isa. lii. 14; John xix. 5, 17, 18). 'He was oppressed, and He was afflicted, yet He opened not His mouth' (Isa. liii. 7; John xix. 16; 1 Peter ii. 23). 'He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth' (Isa. liii. 7; John xix. 16; 1 Peter i. 19). 'He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of My people was He stricken' (Isa. liii. 8; Luke xxiii. 23; Eph. v. 25). 'They pierced My hands and My feet' (Psalm xxii. 16; Matt. xxvii. 35). 'All My bones are out of joint: My heart is like wax; it is melted in the midst of My bowels. My strength is dried up like a potsherd; and My tongue cleaveth to My jaws; and *Thou hast* brought Me into the dust of death'

(Psalm xxii. 14, 15; Matt. xxvii. 35–50). 'They part My garments among them, and cast lots upon My vesture' (Psalm xxii. 18; John xix. 23, 24). 'They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink' (Psalm lxix. 21; Matt. xxvii. 34, 48). 'My God, My God, why hast Thou forsaken Me?' (Psalm xxii. 1; Matt. xxvii. 46.) 'Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto My sorrow, which is done unto Me, wherewith the LORD hath afflicted Me in the day of His fierce anger' (Lam. i. 12; Matt. xxvi. 38, and xxvii. 39). 'And He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors' (Isa. liii. 12; Mark xv. 27, 28; Matt. xx. 28). 'Then I restored that which I took not away' (Psalm lxix. 4; Gal. iii. 13).

'Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of

the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate' (Dan. ix. 24–27; Ezra vii.; John xix. 30; 1 Thes. ii. 16; Matt. xxiv. 15–28).

'And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth' (Isa. liii. 9; Matt. xxvii. 57–60). 'I have set the LORD always before Me: because He is at My right hand, I shall not be moved. Therefore My heart *is glad,* and My glory rejoiceth: My flesh also shall

rest in hope: for Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption. Thou wilt show Me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore' (Psalm xvi. 8–11; Matt. xxviii. 6; Acts ii. 24–32). 'Thou art My Son; this day have I begotten Thee' (Psalm ii. 7; Rev. i. 5). 'Who shall ascend into the hill of the LORD? and who shall stand in His holy place? He that hath clean hands, and a pure heart; Who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of His salvation' (Psalm xxiv. 3–5; John viii. 46; Matt. iii. 17). 'Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them' (Psalm lxviii. 18; Eph. iv. 8–16). 'Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in' (Psalm xxiv. 7; Luke xxiv. 51). 'Who is this King of Glory? The LORD of Hosts, He is the King of Glory' (Psalm xxiv. 10; John i. 1).

'The LORD said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool' (Psalm cx. 1; 1 Peter iii. 22; Acts ii. 34–36). 'The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek' (Psalm cx. 4; Heb. vi. 20). Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows' (Psalm xlv. 6, 7; Heb. i. 8). 'The King shall joy in Thy strength, O LORD; and in Thy salvation how greatly shall He rejoice! Thou hast given Him His heart's desire, and hast not withholden the request of His lips. Selah. For Thou preventest Him with the blessings of goodness: Thou settest a crown of pure gold on His head. He asked life of Thee, and Thou gavest it Him, even length of days for ever and ever' (Psalm xxi. 1–4; John xvii. 1; Phil. ii. 9–11). 'And hast crowned Him with glory and honour. Thou madest Him to have dominion over the works of Thy hands; Thou hast put all things under His feet; all sheep and oxen, yea, *and the* beasts of the field; the fowl of the air, and

the fish of the sea, and whatsoever passeth through the paths of the seas. O LORD our Lord, how excellent is Thy name in all the earth!' (Psalm viii. 5–9; Heb. ii. 6–9.) 'Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers' (Rom. xv. 8). 'To Him give all the prophets witness, that, through His name, whosoever believeth in Him shall receive remission of sins' (Acts x. 43). Jesus said, 'If ye believe not that I am He, ye shall die in your sins' (John viii. 24). 'And, Let every one that nameth the name of Christ depart from iniquity' (2 Tim. ii. 19). Amen.

III.

Amariah's Request for Himself from the Lord God of Israel.

NO gorgeous monument I ask
As my sepulchral dome,
Or any honours man can give
Heaped o'er my lowly tomb.

A life of faith replete with fruit—
A walk with God in peace—
Is my request and my desire
To grace my resting place.

This far outshines a diamond,
Set in the purest gold;
Its riches, India's massive wealth
Could purchase not, twice told.

It is the harbinger, besides,
Of high eternal bliss;
It leads to life and points the way—
A faith in Christ like this.

No time can touch this during stone
With signs of slow decay;
It rides in splendour ev'ry storm,
And stands the judgment day.

'Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them' (Rev. xiv. 13).

THE END.

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